

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., May 17, 1923

NEW SERIES
VOLUME XXV, No. 20

Evangelist E. D. Solomon has an open date from May 20 to June 10, on account of cancellation. If interested wire E. Godbold at Shreveport, La.

Other churches have talked about Men's Mission Study classes. Pastor W. W. Hamilton has had one in St. Charles Ave. Church, New Orleans, with growing attendance.

Pastor W. M. McGehee has resigned at Branch, La., where he seems to have done a magnificent work. This would be a good time for some church to get him back in Mississippi.

The Education Board reports total credits from campaign subject to distribution \$225,850.68. Mississippi credits including campaign expenses and direct receipts are \$9,260.48. Additional funds in transit \$7,971.95. Several states have not made final reports.

Brother J. E. Byrd will go from Stockholm, Sweden, after attending the Baptist World Alliance, through Europe and Egypt to Palestine. This makes a very interesting trip. Any others who are interested may get full information from Rev. B. P. Robertson of Senatobia.

At the Episcopal diocesan convention of New York a resolution was introduced to inquire into the "mental fitness" of men like Dr. Percy Stickney Grant, who preach against what they took a vow to uphold. That will hurt his pride worse than a charge against him for immortality.

Rev. T. W. Young, of the First Baptist Church, Corinth Miss., preaches the commencement sermon for the High School at Tupelo, Miss., on Sunday morning, May 27th, and also delivers the commencement address for the Central High School at Savannah, Tenn., on Tuesday, the 29th. On April 15th, Dr. Young preached the commencement sermon for the Agricultural High School at Tishomingo, Miss.

Editor J. D. Moore of the Baptist and Reflector calls attention to the serial publication in some secular papers of Wells Outlines of History. We have not seen the serial publication but we read the book when it first came out and it has less claim to be a history than any of Scott's novels. It is a jumble of guess work. No historian takes it seriously. It is a part of the propaganda of the evolutionists, and is about as reliable as their usual adventures.

The Baptist Record went to press last week earlier than usual and some telegraphic information which came on Monday failed to get in. The Home Mission Board reports total gross receipts from all states of \$1,002,193.07. From Mississippi \$66,975.84. There is a current indebtedness of \$399,824.80; deferred indebtedness of \$408,500.00. Totaling \$808,324.80. The Sunday School Board reports receipts of \$1,398,300.00, a gain of \$108,811.00. The assets of the Board are \$1,274,420.00, which is a gain of \$213,550.00. There have been expended for denominational work \$273,931.00.

MISSISSIPPI RECEIPTS ON 75 MILLION CAMPAIGN AND SPECIALS TO APRIL 30, 1923

To April 30, 1920:		
Through Board Office.....	\$653,766.49	
Direct to Objects.....	214,954.92	\$868,721.41

To April 30, 1921:		
Through Board Office.....	514,520.66	
Direct to Objects.....	27,238.79	541,759.45

To April 30, 1922:		
Through Board Office.....	416,456.33	
Direct to Objects.....	13,456.25	429,912.58

To April 30, 1923:		
Through Board Office.....	444,414.10	
Direct to Objects.....	44,486.13	488,900.23

Total to April 30, 1923.....		\$2,329,293.67
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The editor of the Record will be out of the office for something like two weeks, as he plans to make a visit with his wife to their son in Colorado Springs, the former business manager of the Record, now coming back to health, we trust, in that bracing climate.

Raleigh Wright recently closed his sixteenth year as an evangelist of the Home Mission Board. Within a little more than a year Singer W. C. Grindle and he have conducted twelve meetings in which there were 1,357 additions. These brethren have declined 37 weeks of invitations already this year.

There is a total of 101 young men who expect to take degrees at the Southern Baptist Theological Seminary this year. Of these the following are from Mississippi: G. L. Slaughter, taking the Th.D. degree; E. E. Ballard and N. H. Parker, Th.M.; H. L. Tully, Th.B., and T. J. Latimer, Th.G.

As you read this issue of the Baptist Record, remember that the Southern Baptist Convention is in session at Kansas City. Great interests are under discussion and plans of work are being formed. Will you lift now your heart in prayer to God in behalf of those who are there and the work they are considering.

Evangelist G. W. Riley of Clinton, Miss., has just returned from a preaching tour in Texas.

He has a number of meetings booked for the summer, but has some open dates.

He will also conduct "Sing-Song" and Bible Reading Services. The object of these services is to drill congregations and choirs in service of gospel song, and to inspire a revival of Bible study, church loyalty, efficiency in Christian service, holier and happier "home religion", in which work he has had years of experience.

The Foreign Mission Board reports total gross receipts from Mississippi of one hundred and eight thousand dollars plus. From the entire South \$1,776,693.00. There is a debt of \$403,879.00, not including unpaid appropriations.

Secretary Stumph reports a total of \$28,322.09 receipts in the New Mexico spring round up, of which \$16,195.48 were the regular campaign receipts, the rest special designated gifts. This new state is making a good record in the sisterhood.

The trustees of Clarke College, since the resignation of Dr. J. F. Carter, have been looking for a man in whom they might place the office with assurance of its being well filled. They were determined to have nothing less than a man of first rate ability. At last they have found a man who is in every way capable and who is willing to undertake the responsibility. Rev. H. T. McLaurin has accepted the position, to begin work as president on June first. He is a graduate of Mississippi College and of the Southwestern Seminary. He has had successful experience in school management and teaching. He has also been a pastor of recognized ability. For two years he has been one of the most efficient enlistment men the Board has ever had. His chief ability is in getting along with people and getting things done. He has more than once accomplished things that others said were impossible. He will make a vigorous canvass to build up the attendance at Clarke College and maintain it worthily as a junior college. He is well acquainted and favorably known in the territory from which the patronage of the school is chiefly drawn.

COME AND SEE

At a recent meeting of the Mississippi Baptist Hospital Auxiliary, Tuesday, June 12, was named as Hospital Day. This is to be "Come and See" Day for all Mississippi. Everybody is invited to come to the Auxiliary meeting in the morning at ten o'clock at the First Baptist Church, and to attend the Reception at the Hospital in the afternoon, that they may both hear and see what has been done.

All the Missionary Societies in Mississippi which have not done so, are urged to appoint a vice-president for the Auxiliary and send her name to the president. This does not mean another organization, for the Auxiliary vice-president should be chairman of the Benevolent and Aid Committee, or whatever committee corresponds to that, in the local society. Get a back number of your Baptist Record and read the Constitution and keep it for reference.

Much work has been done by the Auxiliary, and there is much more to do. Pillow showers, linen showers, porch furniture showers, book and magazine showers, sleeping porch, paint, and screen showers, and other kinds are being planned for the Hospital and Nurses Home.

For further information consult Mrs. J. M. Hartfield, President, Jackson, or Mrs. Tom Tomlinson, Corresponding Secretary, Clinton.

CLINTON EVANGELISTIC CONFERENCE, MAY 28th TO JUNE 1st

"PRAYER"

Rev. Charles Edward Locke, D.D.
(From The Winona Echoes)

Text: "Sit ye here while I go and pray yonder."
Matt. 26:36.

(Because of lack of space, part of this sermon is omitted)

One evening after dinner a young lawyer sat for a few minutes at his cozy fireside just before returning to his office for a few hours' work on a legal proposition. His little daughter came before bedtime, and kneeling by her father, offered her sweet "Now I lay me down to sleep." Then she climbed upon his knees and gave him a good-night hug and kiss, saying as she did so: "Father, why do you not pray?" He did not answer, but picked her up lovingly and carried her to her crib. In a few moments he fondly kissed his wife and was gone to his office. Before a great while his wife heard his familiar step, and hurrying to the door gave him an affectionate greeting, and expressed her delight that he had so soon returned. Presently as they sat by the fire, he said to her: "Jeannett, did you hear what the baby said to me tonight?" "Yes, Clinton, I did!" she replied. "Well," said he, "that innocent question has gone to my heart with a stinging rebuke. When I got to the office I could not concentrate my mind on my work, and I have come home to tell you that I am going to change the order of my life—I have made up my mind I will join you and the baby in your Christian faith; and if you will bring me the old family Bible I will commence here just now, and there will be family prayer in this house from this time forth." And Clinton B. Fiske, as a young lawyer, was converted at his own fireside and began an illustrious career which made him an honored Christian layman, statesman and soldier.

In the minds of some there is much mystery in prayer; let us bring our inquiries today to Jesus, the world's greatest teacher, because he himself prayed and taught his disciples to pray. What is prayer? It is talking with God. Prayer is adoration and supplication, confession and thanksgiving; it is not merely pleading a petition, but praising God. It is the instinctive reaching out of man's soul for the love and care of the Father here.

"Like a bairn to its mither,
A wee birdie to its nest,
My soul would now be ganging
Unto my Saviour's breast."

Prayer is often an inexpressible longing of the finite after the Infinite. Prayer creates an atmosphere through which brilliant orbs of truth are seen, and sweet messages of truth are transmitted. Prayer is a force like gravity which opens paths along which the human makes its way into the divine. Prayer is a laboratory of the soul where the secrets of God are revealed to the sincere student and worshiper.

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death,
He enters heaven with prayer."

The Old Testament church prayed. Abraham prayed, and God made him the father of the faithful; Enoch prayed and walked with God; Hannah prayed, and Samuel was born; Daniel prayed, and the mouths of hungry lions were closed; Elijah prayed, and the three years' drought was ended; Esther prayed, and her people were saved; David prayed, and rapturous music leaped from his harp strings. In the very dawn of the race, "Man began to call upon the name of the Lord." Jesus prayed. In Galilee, he spent a whole night in prayer. In Gethsemane, he cried, "Not my will but thine be done!" On Calvary, he pleaded, "My God, why hast thou forsaken me." Jesus gave his disciples a form of prayer in the beautiful litany of "Our Father which art in heaven"; and he said to his followers, "Ask and ye shall receive"; "If two of you shall agree on earth as touching anything that they shall ask, it shall be

done for them of my Father which is in heaven"; and "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

Do man's prayers alter God's purposes? No, the prayers of the finite do not change God, but they do, however, alter man. Prayers do not alter God, but there are different levels of faith; and as one rises from one plateau to another, there are answers to his petitions which are impossible to the undeveloped heart upon the lower levels of faith. Abraham, pleading for Sodom, most clearly illustrates these planes of faith. If his faith which at first mentioned fifty righteous could have increased until he could have claimed the salvation of the city if two righteous were found, then Lot and himself would have saved the wicked metropolis. Whether the farmer has a harvest large or small does not depend upon any change in God, but upon the industry and skill of the husbandman.

"O Thou by whom we come to God,
The life, the truth, the way,
The path of prayer Thyself hath trod,
Lord, teach us how to pray."

The world belongs to the man who prays. "We bow to the man who kneels."

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice

Rise like a fountain for me night and day.
For what are men better than sheep and goats,
If knowing God they lift not hands of prayer,
Both for themselves and those who call them friend;

For so the whole round earth is every way
Bound by gold chains about the feet of God."

O; if you would conquer—pray, pray, pray, pray! Prayer creates an atmosphere in which the orbs of truth shine clear. Prayer is contact with God. Prayer is the complement of faith. Queen Mary declared she feared the prayers of John Knox more than all the armies of Europe; and well she might. The brave reformer who won Scotland for God by his faith and established Christianity in that highland country, as securely as Ben Ledi spreads its pyramidal borders in the valleys, and lifts its proud peaks into the clouds, had armies to do his bidding which the bloody queen's abused conscience revealed to her guilty soul.

God is everywhere; how shall we know him? Now, it is a sensible inquiry, How can men get this influence into their lives? What is the channel of communication between God and man? Our answer is, secret prayer! All great souls have been much alone. Solitude is necessary to strong and rugged development. The great thoughts that have moved the world come from the deep, inner convictions of men. In secret Beethoven caught from the symphonies of the skies his immortal sonatas; in secret Browning and Tennyson their mystic measures; in secret Pasteur bent patiently over his culture tubes; in secret Edison accomplishes daily the impossible.

Abraham Lincoln said: "I have been drawn many times to my knees by the overwhelming conviction that I had nowhere else to go but to God. My own wisdom and that of all about seemed insufficient for that day." When the word reached Washington that General Lee had surrendered, Lincoln called a meeting of his cabinet. No one was able to speak a word. At last, Mr. Lincoln suggested that they all drop to their knees; and in silence and tears they made their humble acknowledgment to Almighty God for the triumph of the Union cause. As our Lord was in the midst of his marvelous manifesto, the Sermon on the Mount, a trumpet's impetuous, metallic blast lacerated the soft perfumed air, and in a drawing, arrogant tone a hypocritical Pharisee prayed on the highway to be heard of man. Our Master quietly remarked to his disciples: "They have their reward!" but "thou when thou prayest enter into thy closet, and when thou hast shut

thy door, pray to thy Father, which is in secret, and thy Father which seeth in secret shall reward thee openly." Beware of those who do religious things "to be seen of men." The Moslems have an adage, "If your neighbor has made one pilgrimage to Mecca, watch him; if two, avoid his society; if three, move into another street."

Jesus, rising up a great while before day, went out into a solitary place and prayed (Mark 1:33). One beautiful evening as the sun was setting, I climbed among those same Galilean crags if perchance I might find Christ's holy shrine of secret prayer. I may have missed his sacred altar, but oh! I found him! All of God's pivotal men have prayed much in secret. Moses in the haunts of Midian, Jacob at Bethel, Peter on the housetop, and Cornelius in his home, John in Patmos, and Paul in Arabia, and John the Baptist in the desert solitudes of Judea. Luther prayed in Wartburg Castle, Knox in Cannon Gate, Wesley in Oxford, Columbus on the shores of America, and William Taylor in California and Africa. So often was holy Edward Payson in prayer with God that the boards in the floor by his bed were worn smooth by his frequent devotions. Washington was on his knees in the snow at Valley Forge; Lincoln each morning prayed to God for guidance in the trying days of his administration. Oliver Cromwell continually stood the "key-hole" test. "Character not only shapes itself in the tumult of the world" (Goethe), but in secret divine principles sunk deep into honest souls. Isolation means poise, and purpose, and vision. Secret prayer is a caisson in which the foundation piers are laid deep and secure on the bed-rock of the eternal. In secret the greatest problems are solved. Newton said he discovered the law of gravitation because he was thinking about it all the time. In the soul of man there is a holy of holies which God will sanctify with his holy presence—there man gets God's secrets. A praying soul is a conquering soul! Justice Curtis, of the Supreme Court of the United States, said: "I believe in prayer because I believe in Jesus Christ who tells me to pray." Michael Angelo had a prayer eyrie on the top floor of his home in Florence, with a window open toward heaven—here he went to pray for vision and skill. A little girl prayed one evening that God would protect the little birds, and keep them from entering the trap her brother had set during the day. "Do you think God will answer that prayer?" "I am sure he will," she replied with confidence. "What makes you so sure?" "Because I smashed the trap," said the sensible little girl. We must pray earnestly that God will save men from drunkenness, but, oh, my friends, we must "smash the trap"—the saloon! and make America forever dry! We must remember that faith and works, prayer and deeds are joined together at God's hymeneal altars. In a humble Scotch home, as a boy stood beside his dying mother, she asked him if God should call him to the ministry, if he would accept it. The brokenhearted boy promised his mother he would not refuse. His mother prayed for him and breathed her last. Five years passed away, during which time the boy had completed his preparation for the ministry. He had sadly drifted away from the sacred ideals held by his sainted mother. He thought he was ready to abandon most of the fundamental doctrines of the old-fashioned religion in which he had been faithfully reared, and was doubtful about the Scriptures, and was regarding Christ as a good man rather than a divine Redeemer. It was Friday night, and the next Sabbath he was to preach his first sermon in his own church. For many weeks he had been in preparation for this great event. He sat in front of the fire glancing over the pages of his manuscript, and contemplating with pride the result of months of faithful deliberation. The first sermon was to contain a resume and comprehensive statement of his new and sensational theology. As he sat and mused, his sainted mother seemed to be near. His affection for his guardian angel had tenderly increased during the hurrying years—and tears came upon his cheek, and there was a sob in his heart, as

in secret, shall re- who do re- Moslems made one two, avoid street." day, went Mark 1:33). setting, I ags if per- e of secret altar, but men have haunts of a housetop, atmos, and in the des- d in Wart- Wesley in America, and Africa. So prayer with is bed were ns. Wash- w at Valley to God for ministration. "key-hole" e "key-hole" t in secret onest souls. and vision. e foundation bed-rock of problems are the law of about it all is a holy of is holy pres- A praying urts, of the s, said: "I Jesus Christ ngelo had a me in Flor- heaven—here ill. A little ould protect entering the e day. "Do er?" "I am ence. "What smashed the e must pray om drunken- "smash the erica forever n and works, her at God's h home, as a he asked him nistry, if he d boy prom- His mother . Five years boy had com- try. He had d ideals held he was ready doctrines of he had been ul about the ist as a good It was Fri- was to preach . For many or this great glancing over contemplating faithful delib- tain a resume new and sen- d mused, his His affection, rly increased rs came upon his heart, as

he longed to have her present for his first sermon. Then, again, he feared that she would be shocked and grieved with the change which had come over his doctrinal faith; and especially when he would declare his conclusions concerning Jesus. In his deepest soul, for the first time in many months, he began to wonder whether he had not been mistaken when he had taken the crown of divinity from the person of his Lord. He fell to his knees and prayed for light and leading. As he prayed, he seemed to hear his mother speak to him once more as she did in her parting words to him, saying, "An' the first day ye preach in yer ain kirk, speak a gude word for Jesus Christ, an', John, I'll hear ye that day, though ye'll no see me, and I'll be satisfied." And John arose from his knees, and placed the sermon manuscript in the fire. In prayer he got his vision of Christ and duty! He spent the next day in the preparation of a new sermon, the subject of which was Jesus Christ. Sabbath morning when he preached with fervent liberty and tender ministry to the village people, most of whom had known from his childhood, and who loved and revered the memory of his sainted mother, Ian MacLaren says, "The women were weeping quietly, and the rugged faces of the men were subdued and softened, as when the evening sun plays on the granite store."

John did, indeed, "speak a gude word for Jesus!" and he called it "his mother's sermon." And his mother's prayer was answered!

About twenty-five years ago, Ingersoll, in the opera house of Peoria, where he lived, told his townspeople that in twenty-five years the Bible would be entirely abandoned and that prayer would be considered a fetich, and there would not be a church in Peoria. In that town at that time was a humble Methodist itinerant preacher in a wooden church on a side street. Ingersoll in his speech called attention to this "half-starved preacher," as he called him, and asked the audience to contrast the preacher with himself, and then to promptly conclude that it paid to be an infidel. He compared his lucrative law practice and his elegant home yonder on the hill with the meager support and humble cottage of the obscure minister.

The quarter of a century has about expired, and today the First Methodist Church of Peoria has one of the finest church buildings in the State, and is increasingly powerful as a spiritual factor. The site of his law office is now occupied by a majestic Young Men's Christian Association building; and his handsome residence has given way to a large tobacco factory.

The other night my boy at his wireless instruments at our Berendo Street parsonage, heard an operator away yonder on the Atlantic Coast, at the Key West station—marvelous, inexplicable; but no more real than that faith annihilates space, and a trembling, trustful heart may have intercourse with a prayer-answering God.

Prayer is the natural needy heart of man reaching out in loneliness and mystery for God. My own sainted father used to tell that one night when I was a very little boy, and was just learning to sleep alone, that he was awakened with me standing by his bed and placing my hand on his face. He said to me, "What do you want, my son?" and I answered, "Daddy, I just want you!" O, there is a yearning in the heart of God's children for their heavenly Father. Nothing will satisfy but God! And if in the shadows of sorrow, or doubt, or adversity, or sin, any of us shall grope our way through the dark to him, he will reach out and take us in his arms, and forgive, and comfort, and satisfy.

RACE AND LABOR PROBLEMS

Thoughtful men have been studying race conditions in the South with a view to improvement. Recently the matter has taken an economic turn by the migration of negroes to northern industrial centers. It has become sufficiently serious to cause a meeting of representative men over the state in Jackson last week. Both races were

represented and the following resolutions were adopted:

"First—The attention of every thoughtful person in our state is called to the acute situation which faces both the farmer and the southern manufacturer due to the exodus of southern labor, mainly negroes, to industrial centers in the north and west. This movement away from our farms and sawmills and other industries is fraught with the deepest danger to the economic life of our state and calls for the best thought and effort of all people, regardless of race or condition, who desire to see Mississippi in a prosperous condition.

Not Political Question

"Second—The State Chamber of Commerce, 'non-partisan, non-sectional and non-political', desires it clearly understood that in no sense is this a political question. In Mississippi today we face not a theory, but an actual condition. The exodus of an increasing number of our laborers is due to a variety of circumstances, many of which are within our control, and this opportunity is taken to bring the matter squarely before our people.

"The northern manufacturer and the western employer are bidding against us for our labor. Unscrupulous labor agents are operating within our borders in defiance of our laws and luring the more ignorant of our people away from the south by specious promises and rosy pictures of life elsewhere. It therefore becomes necessary that from this insidious enticement of our labor from us:

"We must improve living conditions, improve working conditions, look after the health and sanitary problems of our laborers, and see that they get proper churches, schools and places of amusement. Every man and woman in the state must see to it that the laws protecting the negroes in their lives and property are rigorously enforced; that the occasional white man who seeks to profit through the ignorance of his tenants or laborers be forced by the overwhelming weight of an aroused public opinion to give a square deal to all whom he employs, regardless of race or color; and that there be the fullest co-operation between the white man and the black to insure amicable relations, efficient service, and mutual profit to both.

Promise to Negroes

"Third—To this end the State Chamber of Commerce through this committee desires to make known to every honest, law abiding negro in the state that we want him to make his home here; that the white people intend to see to it that he gets a square deal and decent living conditions; that the State Chamber of Commerce invites the co-operation of the colored people themselves in the handling and solution of this problem; that it is our candid judgment that the negro is better off in every way in the south than elsewhere; that it takes less to afford him a living; that in the north and west his wages may be greater but a careful study by actual observers from Mississippi shows that the cost of living is relatively much higher, and more than offsets the increase in wages; that the northern manufacturer seeks to lure the negro to his factory to take care of a temporary emergency and will turn a cold shoulder to every plea for a job, to every call for aid, when conditions change and he no longer needs his labor; that by nature, temperament, and training the negro is best suited to live in the south and we want to work with him to make Mississippi the garden spot of the world.

"Fourth—Finally this body especially urges upon the Mississippi Development Board, upon every local Chamber of Commerce, upon the Rotary, Exchange, Kiwanis, Lions, Civitan, Lumbermen's clubs, and other civic organizations; upon the State Bankers' Association the Staple Cotton Growers' Association the Mississippi State Farm Bureau; upon every large employer of labor, upon the women's clubs, and upon every community and county, that on Saturday, May 19, a joint public meeting of white people and negroes be held at the county court houses, school houses, town halls, Chambers of Commerce and other pub-

lic places where people of both races may talk together of those things which mutually concern both.

"It is urged that points of agreement between the races be emphasized and points of friction be minimized; that any and all discussion of the social and political phases of this situation be avoided as having nothing whatever to do with the solution of this purely economic question, and that inter-racial committees composed of both negroes and whites be formed in every community so that each race may be informed of the viewpoint of the other so that dangerous incidents may be handled by legal means; and to the end that peace and harmony may prevail and prosperity come to white and black alike through cordial co-operation in the agricultural and industrial upbuilding of our state."

J. M. Hartfield, president of the Merchants Bank of this city, stated that in his opinion the condition is not a new one, but is a sort of crisis that if met in the right way will prove a blessing to the state. The movement of negroes to the north is the result of the labor shortage that exists all over the country, and the north offers to the negro more in wages and living conditions than is offered him at home. Mr. Hartfield stated with frankness that many instances had come under his observation showing that the negro does not always get a square deal from the white man of the south and that until he does get exactly 100 cents when he is due a dollar there will be labor shortage and a continuation of the exodus to the north. Mr. Hartfield also touched upon the fact that the death rate among negroes in this state is much higher than it should be and is one of the reasons why conditions should be improved for them, as an economic expedient as well as a civic duty of the dominant race to the dependent one.

Mr. Crosby supported Mr. Hartfield's attitude, and illustrated the economic advantages of improved housing and living conditions with examples taken from saw mills about Picayune.

HELP OF WHITES ASKED

Negro Church Conference Seeks Way to Quiet Unrest Among Labor

Mound Bayou, Miss., May 2.—F. R. C. Durden, presiding elder of the Clarksdale district, A. M. E. Church, has issued the following announcement:

To the white citizens of Sunflower County in and around Drew, Miss. Honored citizens:

If I may be pardoned for assuming this authority please allow me to say that the district conference of the Clarksdale District of the African Methodist Episcopal Church is to meet in the city of Drew, Miss., May 3, 4, 5, 6, 1923. F. R. C. Durden, presiding elder, Bishop W. W. Beckett of Jackson, Miss., presiding bishop of Mississippi, will be present also.

This letter comes to you all because of our anxiousness to have your presence in this meeting that you may advise or give us some suggestions in the matter of quieting this general unrest among our people in this state.

As you may know, when our people leave the state it not only injures the farm owners, merchants and professional men of your race, but the church and ministers of our race as well.

The church of which I am a member boasts of the fact that we are stronger numerically and financially in the south than we are in the north and always have been, but conditions have become so alarming we feel that something should be done to settle our people here in order that we may retain our former prestige.

Hence we are asking that you be present in this meeting and as many of the leading men that are concerned to counsel and advise with us in the meeting in order that we may at least work jointly in the matter if you so desire.

Hoping that all will consider this matter in the same spirit in which it is presented, I have the honor to be,

Your obedient servant,

F. R. C. DURDEN,

Presiding Elder Clarksdale District.

The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

THE OLD-NEW COMMANDMENT

The Apostle John in his first epistle speaks of his message as being at the same time old and new. In chapter two, verses seven and eight, he says: "Beloved no new commandment write I unto you, but an old commandment which ye had from the beginning. Again a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth". Here it is said that the gospel message is at once old and new. In what sense is this true; or in what way can it be explained?

It may be said in passing that Jesus, and those who spoke for him, often used language that is paradoxical, that is apparently contradictory. The useful purpose in this is not hard to find. The scripture writers do not propose to do all our thinking for us. Indeed it is their purpose and desire to stir us up to think. So that truth is often stated in language which awakes our minds with a shock; or in language which lures us to study and investigation by its appeal to the thinking faculty. It is not the truth that lies on the surface always which enriches us most, but that which has to be dug out of the mines of the scripture writing. This is one reason for parables and proverbs and dark sayings.

Sometimes the truth cannot be fully stated except by a paradox. There may be two sides to truth, both important and necessary. The statements of it must be complementary. This is true of this statement of John that the gospel message is both old and new. That is when this message is viewed as a "commandment", or requirement as to our conduct. This epistle of John is intensely practical. He says it is written that ye may not sin. He says, "He that doeth righteousness is righteous". He even says that the whole revelation of God in Christ may be summed up in the brief statement that "God is light"; holiness is of the very essence of God. And we must and will walk in the light if we have fellowship with him. Love and righteousness are the gospel outcome. The first is right relationship and attitude; the other is right conduct. Together they mean that we are right, inside and out.

Now this gospel obligation of righteousness is not a new thing. John says, "It is an old commandment which ye heard from the beginning. The gospel of Jesus did not invent new standards; it discovered the old ones, the original. He went back beyond Moses. He said Moses allowed a man, on account of the hardness of the people's hearts to put away his wife, but from the beginning it was not so; God made one man for one woman, or vice versa. The standard of righteousness is as old as the human race. Yea is as old as God. It is as unchangeable as God. Morals may change, but righteousness never. Morals are standards formed from the conduct of man; righteousness gets its quality from the character of God.

John has a fond way of getting back to the genesis of things; of going back to the beginnings. In his gospel he starts with saying, "In

the beginning was the Word". In his first epistle he starts with saying, "That which was from the beginning". And here he speaks of the "old commandment which ye had from the beginning". Whatever of teaching or command which does not link itself to the beginning is spurious. The gospel message is eternally in the purpose and character of God.

But John says, "Again, a new commandment write I unto you". He does not mean that he has another, a different or an additional message. It is the same commandment, the same requirement. But it is new. What makes this old commandment new? First, it is new because the obligation to obedience, the reality of its requirement is manifest as never before. There are laws on the statute books, or ordinances on the records of a city council which have gone unobserved and unenforced so long that people are hardly aware that they exist. If the officers or the ordinary man were asked about them, the answer would be something like this: "Well, yes, there is some such law. It is a law, but it goes by default through common consent. Such is the law but nobody pays any attention to it and its enforcement or observance are not expected". Such has been true of the prohibition laws in some cities. Such is the case with Sunday laws in many places.

But a new set of officers comes in, a class of men elected on a law enforcement ticket; and they are the sort of men who will see to the enforcement. A new regime begins. The old laws become new. They have a new meaning, interpretation and effect. They are taken seriously and literally. Such was the case when Jesus came. The law and the prophets were until John; since then the kingdom of God is preached. This is said in the midst of a discourse by Jesus (Lk. 16:16) in which he is speaking of strict enforcement. The old commandment is furnished up. Its exacting requirement is made to appear. The necessity of obedience to it is now made manifest. The old days of dodging it or ignoring it are past. God himself has come in the person of Jesus Christ to require it. It is new in the sense that it has a new terror to offenders, and finds a new response in the quickened consciences of believers.

But this does not exhaust the meaning of its newness. It not only becomes certain of enforcement; it becomes possible of fulfillment. What was impossible for the law to do for us or in us, now becomes possible by having Christ in us. What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh condemned sin in the flesh that the righteous requirement of the law might be fulfilled in us who walk not after the flesh but after the Spirit. Or to return to the words of John: A new commandment I write unto you, which thing is true in him and in you. The commandment is shown to be possible of fulfillment because it has been fulfilled in Christ—"which thing is true in him". It is not only true in the Book, it is true in life. It is not only right but has been demonstrated to be actual in Christ. And because it is true in him, it may be and is true in us. It can be demonstrated in the life of believers; and that is a new thing in the world. Exalted precepts are not new. High standards may not be new, but the fulfillment of them is new. That which had been an ideal now becomes a fact. The gospel brings the demands of the law into practice; "because the darkness is passing away, and the true light already shineth".

ASKING FOR NOTHING

This is meant for a serious study of a most alluring scripture, a part of Jesus' last discourse with the disciples just before his crucifixion. The writer asks, not that the reader sit at his feet to receive instruction, but that we enter together into that serious company who hung upon the Master's words on that last night they were together, and listen as He breathes into their spirits his parting message, so full of tenderness and

personal confidence. It is a part of that conversation recorded by John in chapters fourteen to sixteen, begun in the upper room in Jerusalem and concluded probably in the garden of Gethsemane.

All hearts were tender, but none so much as his own. You will understand all that he said better in the light of John's introductory words: "Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end". This soft light of his love will better help us to interpret all that he said. When he had excused Judas, he opens his heart to the rest as he had never done before. They are anxious and puzzled and distressed. He is seeking in his own wise way to comfort them. We do not now follow the trend of his remarks through the four chapters, but come to that paragraph in the sixteenth chapter where they are utterly at sea to understand him and yet, so naturally, are slow to ask him for any further explanation. They had asked so many questions, had shown themselves so slow to comprehend his statements. So that when he says: "A little while and ye behold me no more; and again a little while and ye shall see me"; some of them said, not to him, but to one another: "What is this that he saith unto us, a little while and ye behold me not; and again a little while and ye shall see me; and Because I go to the Father. What is this that he saith, a little while? We know not what he saith". They seemed utterly confused.

Jesus seeks to help them out. And yet it is not easy to help them. How can he explain a thing that has never happened, and which has no parallel in experience or history. He tells them that they will have great sorrow, but their sorrow shall be turned to joy. The world will be glad when he is gone, but the gladness of the disciples will return and will be permanent, like the joy of a young mother when the suffering is over and she holds her own to her bosom.

The time will come when they will not be puzzled, they will not need to ask questions. Confusion and doubt will vanish like the spectres of darkness hide from the light of day. He will come back and be very, very near to them. The things they have not understood will become clear. The misgivings and fears and uncertainties of this terrible night will be gone and forgotten. They will see so clearly, so gloriously that there will be no occasion to ask questions, or to grope their way toward the truth. Verse 23 of chapter 16 says, "In that day ye shall ask me no question" (American Version). This is better than the King James version: "Ye shall ask me nothing", although the idea of request or supplication is not to be excluded.

He had found it hard to teach them, and they had asked questions till they were ashamed. But the time is coming when there will be no necessity for questions. There was now so much that they could not understand or could only partly take in. But events will interpret his words, and the Holy Spirit will come and interpret Him. These men who had been with Jesus all through his ministry, yet found it hard to position him. They didn't have all the books on theology which have been written since then to define the person of Christ or to confuse their minds. To them he was just emerging into the light of his true position and nature. They were full of questions and expectancy. They did not say bluntly, like his enemies: "Who art thou? Tell us plainly". But they would doubtless have liked to have a very plain answer.

But the time will come. It is better for them to wait. The answer to their hearts' longing and enquiry will come in due time. They will be able to speak with certainty on the day of Pentecost: "He is Lord of all". They, with Paul, will see him installed as the Son of God by the resurrection from the dead. They will see it all plainly. Doubts and scepticism will vanish in the light of that day. "In that day ye shall ask me no question".

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Scepticism and ignorance are at least half brothers. Uncertainty and doubt are born of darkness or at most of half light. The pain of conscious ignorance is the forerunner of knowledge. It is right to ask questions, but it is a pity to have to hold them unanswered forever. It is better to have such knowledge of the truth as shall put questions to flight.

In the next breath to the one in which he says, "ye shall ask me no question", he says, "Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name. Hitherto ye have asked nothing in my name. Ask and ye shall receive that your joy may be made full". So that asking questions and asking for favors or help, come very close together.

Two different words are used here to indicate asking a question, and asking a favor; but they are close together in meaning and in fact. So that knowledge of Jesus and prayer to him are closely bound together. Those who believe him to be the Son of God will have no hesitancy about praying in his name. But Jesus seems to teach that the time will come when petition for anything desired will not be necessary. He is giving every encouragement to pray now. He tells the disciples that their prayers in his name will most certainly be heard. But he says that it shall be even better than this. That the time will come when in perfect faith, in such full and intimate knowledge of God, we will not need to ask him for either information or assistance, but will in childlike simplicity reach out our hands to take from him in the most natural and familiar way what is needed for our good. There will be no questioning, or hesitancy, or uneasiness about utilizing all that our Father has for our good. There will be no disposition to use it selfishly, nor to abuse his mercy and goodness and grace, but the ease and freedom of the family, in our Father's house. Now we can ask and get whatever we need. Then we can appropriate to our need whatever the Father has, without even the necessity of making formal request. This is true whenever and wherever faith has been made perfect in love,

EVANGELISTIC CONFERENCE

May 28th to June 1st

Dr. A. T. Robertson will preach at Clinton on the evening of the 27th of June. Mr. O. E. Sellers of the Bible Institute of New Orleans will lead the song service for that evening. During the week following Dr. Robertson will deliver ten lectures on the book of Romans. This will indeed be an opportunity for all of our people to study a great book under the direction of a great teacher. No better preparation can be made for our summer's evangelistic campaign than the study of the book of Romans. We are hoping that numbers of our laymen and ladies will attend this conference.

Brother O. P. Estes has consented to direct the song services during the conference. He will have associated with him for a part of the week Mr. O. E. Sellers, who will deliver some addresses on evangelistic music in our churches.

We are especially anxious that a large number of the deacons shall be present. We have never given the attention to their work which we should. This work is ordained of God and we ought to have a revival of interest in this phase of our church work. Great emphasis is to be given the work of the deacons throughout the conference. Let every pastor urge his deacons to attend and every deacon urge his pastor to be present.

The ladies of the Woman's Missionary Union have arranged for a splendid program during that week. Their studies will in no way conflict with other features of the program and will thus afford the ladies the opportunity of joining in the Bible study and of hearing the evangelistic addresses.

Dr. G. H. Crutcher of the Bible Institute will deliver five addresses, and Dr. O. E. Bryan of the Evangelistic and Enlistment Department of the

Home Board will deliver two addresses on Wednesday of the conference.

You will see from the program as published in the Baptist Record of last week that a number of our brethren in the state will speak on various phases of evangelistic work. This, we think, will be one of the best features of the week's program.

All services will be held in the new church building. Come and see this great building and worship in it.

WOMAN'S COLLEGE COMMENCEMENT

The friends of the Woman's College are cordially invited to attend the eleventh Annual Commencement May 17-21. The Baccalaureate Sermon and the Sacred Concert will be given in the First Baptist Church. The other exercises will be held in Tatum Court, the College Auditorium.

PROGRAM

Commencement Concert.....Thursday, May 17, 8 p.m.
Speech Arts Contest.....Friday, May 18, 8 p.m.
Art Exhibit.....Friday, May 18
2-5 p.m., 7-8 p.m., 9:30-10:30 p.m.
Popular Concert.....Saturday, May 19, 8 p.m.
Rev. J. C. Greene.....Vicksburg, Miss.
Sacred Concert.....Sunday, May 20, 7:45 p.m.
Hon. G. W. Currie.....Hattiesburg, Miss.

Graduates

The following is the list of graduates:

Ruby Broadwater, B.S.	Utica, Miss.
Birdie Branch, B.A.	Smithdale, Miss.
Kitty Butts, B.A.	Vicksburg, Miss.
Iva Loy Bass, B.S.	Monticello, Miss.
Ethel Merle Cranford, B.A.	Hattiesburg, Miss.
Nita Collins, B.A.	Sumrall, Miss.
Lenore Coney, B.A.	Magnolia, Miss.
Annie B. Davis, B.S.	Lena, Miss.
Genevieve Eure, B.A.	Hattiesburg, Miss.
Leska Granberry, B.A., B.S.	Hattiesburg, Miss.
Ruth Gardner, B.A.	Liberty, Miss.
Loise Hearst, B.A.	Hattiesburg, Miss.
Rachel Johnson, B.A.	Hattiesburg, Miss.
Blanche Johnson, B.S.	Bogalusa, La.

(Including Home Science)

Mollie Kinnebrew, B.A.	Carpenter, Miss.
Marie Kent, B.A.	Percy, Miss.
Maggie Lyle, B.S.	Lena, Miss.
Maude Lundy, B.A.	Ellisville, Miss.
Frederica Morris, B.A.	Fernwood, Miss.
Annie Glenn Puryear, B.A.	Raymond, Miss.
Lavinia Riser, B.A.	Terry, Miss.
Velma Shows, B.S.	Ovett, Miss.
Mayme Slaughter, B.S.	Jackson, Miss.
Gwendolyn Steadman, B.A.	Hattiesburg, Miss.
Rosalind Sheppard, B.A.	Richton, Miss.
Kathleen Taylor, B.A.	Taylor, Miss.
Christine Taylor, B.S.	Merigold, Miss.

PIANO

Lena Mae Chapman	Georgetown, Miss.
Carye Low	Richton, Miss.
Gwendolyn Steadman	Hattiesburg, Miss.

VOICE

Genevieve Eure	Hattiesburg, Miss.
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VIOLIN

Ruby Dale Cooper	Columbia, Miss.
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EXPRESSION

Lucile Bell	Pocahontas, Miss.
Clotilde Batson	Poplarville, Miss.
Hattie Bell McCracken	Aliceville, Ala.
Christine Taylor	Merigold, Miss.

ART

Billie Bass	Mt. Olive, Miss.
Myrtice White	Sontag, Miss.

HOME SCIENCE

Thelma Burkett	Hattiesburg, Miss.
Mary Forbes	Sandy Hook, Miss.
Clematis Kennedy	D'Lo, Miss.
Lucile Roberts	Marks, Miss.
Eugenia Robertson	Collins, Miss.

Education Department

CLARKE MEMORIAL COLLEGE

Clarke Memorial College is a Junior Co-Educational Institution located in the sand hills of East-Central Mississippi.

In addition to a well balanced literary curriculum this school offers its students good home influence, environment, and discipline; an excellent course in Bible Study; and a much-needed training in denominational beliefs, polity, and activities.

To the Denomination it is proving a successful recruiting and training station for workers in its various activities; a connecting link between the rural school and our higher educational institutions; as well as a mighty evangelistic and Missionary agency in a section of our state where Baptists are thickest and most in need of development.

This school deserves a large patronage on the part of our people because of the excellent opportunities afforded its students; and the liberal and hearty support of the denomination because of the unique and efficient service it is rendering in development of the denominational life.

BRYAN SIMMONS.

The Education Commission, in a body, visited Clarke College in February, and after a thorough investigation decided unanimously that it has a place in our system of education. In order for it to fulfill its mission, however, the Commission thought that at least two things would have to be done immediately. FIRST, the buildings would have to be renovated and new equipment provided. SECOND, a strong president with a strong faculty paid a living wage was a necessity. In order that these two things might be done the Commission made the following proposition to the Trustees of Clarke College:

The Commission would provide out of the 75 Million Campaign \$7,500.00 for the repairs and equipment, and \$5,000.00 for current expenses for next session provided the Trustees of Clarke College would raise \$2,500.00 in the town of Newton and among the friends of the College. The \$2,500.00 were raised in three or four days. Plans have already been made for the repairs. Every room in the dormitories is going to be made over. A new plumbing outfit is going to be substituted for the old one, the Heating System will be put in first-class shape, the buildings will receive a fresh coat of paint inside and out, new floors will be laid, in fact we are going to make it look like a brand new place. We are getting ready to take care of the two hundred young men and young women who are going there next session, like a great denomination ought to provide for them.

The Trustees on last Monday elected H. T. McLaurin, President of the College. McLaurin is a graduate of Mississippi College. After finishing there he served several years as Principal of Son's Academy with marked success. We went from there to the Southwestern Theological Seminary, from which institution he graduated. He has held several important pastorates. For the last few years he has been Enlistment Missionary in the eastern part of the state, with his headquarters at Newton. In this position he has done a wonderful piece of work. He is a young man of great vigor, untiring energy, strong faith, deep concentration, good common sense and business ability. He will gather around him the very best faculty that can be secured.

A new day has dawned on Clarke College. Our people are rallying to its support. We are going to make it one of the strongest Junior Colleges in the South. We cannot afford to do less.

WALKING IN THE FOOTSTEPS OF JESUS IN HIS MINISTRY IN JUDEA

There were four persons in our party, when we visited the ford of the River Jordan where Jesus was baptized who requested me to baptize them. I declined to do so because the first couple were members of a Baptist church and had already been baptized on a profession of faith in Christ, and the second couple I declined to baptize because they did not manifest that they had been born again of the Spirit of God. I could have created a great sensation by baptizing them in the River Jordan and publishing it throughout the world. But it would have been very sinful in me to have so done just for the publicity, when the parties were not the proper subjects for baptism. I wish they had been the proper subjects so that I could have immersed them in the very place where Jesus was immersed.

Jesus gains his first disciples at Bethabara where John presented him to the people, after he returned from the temptations in the wilderness. Andrew was one of the first and he immediately goes after his brother Simon and brings him to Jesus. Philip becomes a disciple of Jesus and he immediately goes after Nathaneal and brings him to Jesus. All these were disciples of John and when John presents them to Jesus as the Messiah they leave him and follow Jesus. Thus we see Jesus gaining his first disciples at Bethabara. It is the natural thing for a person to go after others and bring them to Jesus as soon as they become his disciples. This has been the history of the progress of Christianity in the world.

Jesus and his first disciples, together with his mother, received an invitation to attend a marriage at Cana, a few miles west of Bethabara. The wine used at the wedding gave out and the mother of Jesus tells him that they have no wine. Jesus said to her, "Woman, what have I to do with thee; mine hour is not yet come." Jesus meant simply to remind his mother that his relation to his heavenly father and his mission in the world took precedence over his relation to her as his earthly mother. The mother said to the servants to fill the jars with water and Jesus directed how the water pots should be filled. Then after changing the water into wine he commands the servants to draw out and carry to the ruler of the feast. The ruler of the feast remarked that the best wine had been kept for the last of the feast which was unusual. This was the beginning of the miracles of Jesus. While we were in Palestine we visited Cana and entered two churches which claim to be standing on the very spot where Jesus performed this his first miracle. It is impossible to tell which of the two churches, Catholic or Greek, occupies the original place where the marriage took place. But that is immaterial because it is not so important as the fact of the miracle which undoubtedly was performed by Jesus on that occasion.

Jesus and his first disciples visit Capernaum at this time. His mother and brethren accompany him on this visit. Their stay there at this time was very short, but Jesus afterwards made Capernaum his home while engaged in his public ministry in Galilee. From Capernaum he goes up to Jerusalem to attend the feast of the Passover. When he arrives there he finds the Temple filled with traders of all kinds and he expels them from his Father's house, saying that his Father had intended that his house should be a house of prayer, but they made it a den of thieves. The Jews ask Jesus for a sign of his authority to perform such a deed, and Jesus answers them by foretelling them of his resurrection. While many of the people believed on Jesus and accepted him as their Messiah and Savior, yet he knew better than to trust himself to them.

It was during this visit of Jesus to Jerusalem that Nicodemus called on Him by night for a conference or interview. Nicodemus was a member of the Sanhedrim and a teacher in Israel, and his visit to Jesus was sincere and prompted by a deep interest. He saluted Jesus as teacher and

a man come from God; and Jesus replies by declaring the necessity of the new birth. The man was astonished at the statement of Jesus, and Jesus reiterates the declaration and explains what he meant by it. Nicodemus still wonders at the declaration of Jesus; and Jesus indicates that it is a greater wonder that a teacher in Israel should be so ignorant. Jesus reaffirms his statement and foretells his own death and its saving power. Then he declares that his coming into the world was due to the love of God for the world. He declares further that God sent his Son into the world not to condemn it, but to save the world which was already condemned. He declares that the world is condemned because of its unbelief and love of darkness. Since man has fallen from his first created state, therefore he must be created over again, be born again.

Jesus remains in Judea and continues his ministry of teaching and preaching and healing, mostly along the Jordan River. He makes disciples and his first disciples who are accompanying him baptizes them. John is now preaching and baptizing the people near Enon because there was much water there. He gives his final testimony to Jesus at this place, and while Jesus was again in the Jordan valley teaching and preaching and through his disciples baptizing the converts. The question about purification arose and some of the Jews tried to excite John to envy toward Jesus, but he declared again that he was not the Christ, but a friend of the Christ, and that the Christ must increase and he decrease. Jesus then gives his testimony of John and indicates that he has received the Spirit without measure and that the Father loves him. Jesus declares that faith in him would secure eternal life, but that unbelief in him would mean everlasting death.

It was about this time that Herod had John put in prison in the castle at Machaerus, which was situated on the eastern shore of the Dead Sea. Herod did this because John reproved him for taking his brother Philip's wife away from him. We had pointed out to us the vicinity on the eastern shore of the Dead Sea where the castle once stood and where John the Baptist was imprisoned and perhaps finally beheaded. The servant of God who rebukes sin in high places will always have to pay the price in suffering. The old serpent in the wicked rulers of the world has always struck back at the servants of God when rebuked. Jesus hears of the imprisonment of John and so he departs into Galilee. Jesus knew that the Pharisees had heard of his great success in the Jordan valley and in other parts of Judea and so he leaves Judea.

He passes through Samaria on his way to Galilee. He and his disciples come to Jacob's well at Shechem, now called Nablus, and he sits down by the well to rest, for he was tired. While his disciples were gone into Sychar to purchase bread a woman of Samaria came to the well to draw water. Jesus requested her to give him water to drink, but she expressed surprise that he being a Jew should ask water of her who was a Samaritan. Jesus reveals himself to her as the Messiah and Savior who should come and she believed in him and was saved. She immediately left her water jar and went back into the city and told the people all about her experience with Jesus and led the multitudes to come to see him for themselves. In the meantime the disciples had returned from the city and offered him something to eat and he refused saying that he had meat to eat about which they seemed to know nothing. Besides they wondered at Jesus conversing with the woman when they returned. Jesus taught the disciples on this occasion, by word and example, that his spiritual food was doing the Father's will in being a blessing to the people and that this spiritual food should take precedence of the food for the body.

The old Sychar is now called Nablus and the old well is still there. The disciples of Jesus have always counted it a great privilege to visit these places made sacred by the patriarch, Jacob, and

the wonderful work of Jesus on this occasion. Here we have another instance of a new disciple of Jesus going immediately after others and bringing them to him. This woman of Samaria whose life was sinful indeed was saved and she led the whole city of Sychar to become interested in Jesus and many of them to believe on him and be saved. The natural thing for every new disciple to do is to go after others. Is that the way we live?

"A GOOD MIXER"

The American Friend, in a timely warning against cheapening of a worthy calling speaks some plain truths: "Is he a good mixer? This ideal of the ministry has done its ignoble part in cheapening this most worthy of callings. It does not contemplate the minister as a preacher, pastor and spiritual guide, but as a boomer of the church. 'He is an official hand-shaker and back-slapper.' He is a ringer of doorbells, a convener of committees, an advertising manager, a runner on philanthropic errands, a drinker of tea, and alas, too often, a desperately unproductive preacher. When a man can do a multitude of little things with smiling gusto and an appearance of success he is accredited as a 'live wire.' When he can go among profane men without making them ashamed of their profanity he is a 'good mixer.' He does get certain people into the church for a time, but often does them little real good after he gets them there. He sacrifices the time necessary to the cultivation of his mind and the enrichment of his soul in the interest of a lot of irrelevant and unprofitable enterprises. He labors from early morning to late at night, until his enthusiasm for trifles expends itself, and then he moves on to another church. But he has never taken the time to learn his proper business, and has lost his opportunity in a vain attempt to satisfy the querulous demand for a 'good mixer.'

"These least common denominator people do succeed in moving about with a wonderful social ease and so we produce the social mongrel who so often achieves a practical success of such extraordinary character. But it does seem clear that we must produce a kind of sympathy and understanding which will give the rewards of social success to those who are finely loyal to a noble type rather than to those who are adepts in social compromise.

"The minister should possess an attractive personality and a zeal for righteousness. He should be approachable and lovable and faithful to conviction. He should be a leader, an interpreter of spiritual truth, a 'man of God' furnished completely unto every good work.' But when a congregation seeks first 'a good mixer,' for its minister it is unconsciously degrading the person and purpose of the pastor, and the ancient proverb fittingly applies, 'And it shall be, like people, like priest.'—Ex.

SEMINARY ALUMNI BANQUET SOUTHERN BAPTIST CONVENTION

Arrangements have been made to have the Annual Seminary Alumni Banquet at the Coates House, Kansas City, on Friday evening, May 18th, at 5 o'clock. A good menu has been promised at \$1.25 per plate. Tickets will be on sale at the Convention. Noted speakers will be on the program. Let us have 500 Loyal Sons of the Seminary present on this occasion as we rapidly approach the time of breaking ground for the New Buildings.

M. P. HUNT, President
Seminary Alumni Association.
A. K. WRIGHT, Secretary.

NOTES FROM THE LEBANON ASSOCIATION

Practically every church in the Lebanon Association was visited during the month of April by some strong, outstanding, laymen who spoke in the interest of the "75 Million Campaign" and took cash collections. The work was under the direction of Moderator Love and was well done. Reports of fine results have come from every church and the work has greatly gone forward under such efforts.

Pastor Yarborough of the First Church, Hattiesburg, has just held a very fine Institute for practical methods and Bible study in the Rawls Springs Baptist Church. There are evidences of much good accomplished by the efforts put forth.

Brother M. J. Derrick, pastor of the Fifth Avenue Church of Hattiesburg, is planning for the coming of Brother J. W. Mayfield of McComb to assist him in a meeting real soon. Under the leadership of Pastor Derrick that good church is going forward in Kingdom work. Great reports may be expected from the meeting soon.

The Sunrise Church under the leadership of Pastor Wilkinson is moving forward this spring with great strides. With splendid Woman's and Young People's organizations, a week of Institute work, a B. Y. P. U. social meeting, an all day service in April, a fine response to the "Campaign Efforts", and another all day service set for the near future, are some of the things this good country church has had on its Spring Program.

The Main Street Church of Hattiesburg has just closed a very fine, quiet home meeting of its own with exceedingly gratifying results. The church met every night for three weeks in service. The attendance was fine, the singing was a blessing to all, the fellowship was worth more than can be estimated, the work was spiritual and fervent, and the presence of God and His blessings were manifest on every hand. Thirty new members were added to the church—13 by baptism and 17 by letter. The pastor and church are both happy.

OUR YOUNG PEOPLE

Several very interesting articles have appeared in The Baptist Record recently about the social features arranged by the churches for the social life and welfare of our young people.

These articles suggested several worth while things, and gave us food for thought about the special things to use to take care of our children and young people through the years when youth is full and free, life is abounding, and rich, and hearts are yet untrained to meet the forces of nature that God has planted to cause His people to "Be fruitful and multiply and replenish the earth". Perhaps some of the features of social life as used by a large church to which I once belonged would be applicable to the needs in some other churches.

We found ourselves with many hundred girls and boys, and vacation, and the world putting on every form of attraction to pull them into dangers and temptations—picture shows, parks, dancing pavilions, bridge games, week ends away where all sorts of evils were uppermost in the entertainments; gambling, bathing parties, and dancing, and almost all things that members of churches should not do. So, we elected a PERSONAL SERVICE WORKER FOR YOUNG PEOPLE, and we gave her carte blanche as to helps and equipment, etc., and told her to do her best.

She first tried socials for the various ages, and a fresco entertainment of various sorts, and charades, with many rehearsals, and so forth. The charades made the best appeal, and gave more opportunities to teach and develop.

The charade idea led to using Bible stories, and history, and what was the most helpful and appealing feature of all "Bible Pageants". Tableaux from the Bible may be used wonderfully: Rebecca at the well, pitcher poised on her shoul-

der, Eleazar coming to ask a drink (we let our people talk in our tableaux). A few bricks, grass, etc., and a well is easily arranged on a simple stage in either the Sunday School auditorium or Primary Department, etc.

Moses in a wee boat in the edge of the river—rushes—boat (grass, basket), Pharaoh's daughter, with several maids, coming down the river, and finding the baby—Mother hidden in the grasses peeping eagerly out, etc. Naomi, Orpah, Ruth, Orpah walking away—Ruth entreating to stay. Ruth gleaning, Ruth and Boaz together in the field, etc., three tableaux. The wife of Naaman, the rich Syrian, grieving because of the leprosy of her husband, and the little maid telling of the Healer.

Daniel refusing to eat the king's rich food and take the wine. Several tableaux may be arranged from the life of Daniel—all good for boys. The wonderful scene from the fourth chapter of Judges, beginning with the fourth verse—Deborah under the palm tree—Barak coming to her. Saul and the witch of Endor—very dramatic.

Anyone familiar with Bible history may imagine many others from the Old Testament.

From the New Testament: Temple, treasury, people passing by—widow, the group near—One pointing to her as she dropped in her mites. (We did not hesitate to use the great central figure of the Bible.) The home of Mary and Martha—One sitting by—Martha fussing and protesting, and Mary worshipping.

Dorcas with the women and the white garments ready for the poor. In Acts 16 Lydia with her saved household standing at her door welcoming the two great missionaries, "If you have judged me to be faithful, come into my house and abide there". Great, great lesson.

These are just offered as suggestions that some one might find useful in helping our young people through the coming vacation when Satan, "more subtle than any beast of the field" is presenting so many alluring propositions. Helping our young people in the right way means WORK, sacrifice of our inclinations, money, self denials. We must put strong, virile, earnest effort and prayer into it—but it pays in saved lives, developed talents, and in turning hearts and lives to higher ground.

TESSA W. RODDEY.

STOCKHOLM TRIP

Dr. P. I. Lipsey, Editor Baptist Record, has selected Tour "C" (Section 1) of the Thomas Cook & Son announced Tours to Stockholm. The following is the Itinerary of the Tour:

TOUR "C" (SECTION 1)

Visiting Glasgow, Edinburgh, Stockholm, Berlin, Cologne, Paris and London

DAILY ITINERARY

Saturday, July 7—Sail from New York by Cunard-Anchor Line S. S. "Columbia." (\$120 stateroom berth provided.)

Sunday, July 15—Due to arrive at Glasgow, principal industrial city of Scotland, picturesquely situated on the famous river Clyde.

Monday, July 16 and Tuesday, July 17—Proceed by morning train on Monday from Glasgow to Edinburgh, the capital of Scotland, and one of the most beautiful cities in Europe. During the stay in Edinburgh a sightseeing drive will be provided, visiting the chief points of interest—the old Edinburgh Castle, and other quaint spots familiar to all readers of Scott and Stevenson.

Wednesday, July 18—Proceed by rail to Newcastle, the great shipbuilding and manufacturing city on the river Tyne, and sail by Swedish Lloyd steamer for Gothenburg. (First-class stateroom berth provided.)

Friday, July 20—After a pleasant voyage across the North Sea, arrive at Gothenburg and proceed by rail to Stockholm.

Saturday, July 21 to Friday, July 27—In Stockholm attending the meetings of the Baptist Con-

FROM CLINTON, AGAIN

With a twenty-four hour current of electricity from Jackson, and the little city bubbling over with enthusiasm and hope for the immediate growth of the population of the community; with a business league and civic league wide awake to the best interest and welfare of all concerned, it looks like there is something worth talking about in Clinton. At a recent meeting of the business league there were appointed committees to enlist and appraise the value of available building lots and to volunteer to show prospective buyers about and give definite information on all matters, also to aid those who would like to purchase a little farm within a mile or so of the corporate limits.

For further particulars communicate with Dr. B. H. Lovelace, Secretary, Clinton, Miss.

CLINTON BUSINESS LEAGUE

ference. Stockholm, the capital of Sweden, is a city of remarkable beauty, where there are many points of interest to travelers and many sights to be seen. The week spent in Stockholm will be a full and delightful one.

Friday, July 27—Leave Stockholm by evening train for Berlin. (Sleeping-car berth provided.)

Saturday, July 28—Due to arrive at Berlin in the evening.

Sunday, July 29 and Monday, July 30—In Berlin, where a comprehensive sightseeing drive will be provided to the chief points of interest of this great modern city.

Tuesday, July 31—Travel to Cologne, one of the most interesting Rhine cities, renowned for its superb Cathedral.

Wednesday—August 1—Continue to Paris.

Thursday, August 2 to Sunday, August 5—In Paris. On two days sightseeing automobiles will be provided for a complete tour of the city, its parks, great public buildings, busy squares and boulevards. One day will be devoted to Paris proper, and one day to Versailles and Malmaison. There will be sufficient leisure time allowed for shopping tours and individual visits to the celebrated cafes, theatres and galleries.

Monday, August 6—Cross via Boulogne and Folkstone to London.

Tuesday, August 7 to Friday, August 10—In London. On two days sightseeing automobiles will be provided for a comprehensive tour of the city and for an excursion to Windsor, Hampton Court and Eton. The four days' sojourn will allow the traveler to become quite well acquainted with London, and to visit many less frequented corners of the great city, so rich in historical and literary associations.

Saturday, August 11—Proceed by rail to Southampton and sail by White Star Line S. S. "Pittsburgh." (\$150 stateroom berth provided.)

Monday, August 20—Due to arrive at New York.

Inclusive Fare \$730.

Those who are interested will please write me at once so that reservations on steamship may be secured.

B. P. ROBERTSON,
Senatobia, Miss.

The Baptist Message of last week is a special New Orleans Number and is full of interesting and valuable information. Baptist history in that city is heroic and the future is exceedingly bright.

Now about face! It is said that in Paris very few women of refinement ever use rouge or the lipstick. This is straight from Paree by Mlle. Balzac.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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I know the friends of Miss Birdie Lou Clark, of Pontotoc, Miss., who has been laboring in the Home Mission Field at Tampa, Florida, will regret to learn that she has been very seriously ill, and has had to give up her work. She is now at home, and I know would appreciate a line of good cheer from her friends.

We are delighted that we had another Mississippi girl to take her place, Miss Maude McCalip of Brookhaven. We have just had a letter from her and she seems exceedingly happy in this field of work.

We had a very pleasant call from one of our recent Training School graduates, Miss Mary Osborn of Learned. She has not chosen her field of service yet. If any of her friends know of an opening she would be delighted to hear from them for she is ready for service.

LOCAL YOUNG PEOPLE'S LEADERS

Those of you who are leading the local Auxiliaries should begin now if you are expecting to compete for the various State Banners. The Y. W. A., G. A., R. A., and Sunbeam banners are awarded to the Auxiliary that reaches the Standard of Excellence and gives the most per member for all benevolences.

Now is the time to check up on your Standard of Excellence and keep a good record of work done. Even though you fail to win the banner at the end of the Convention year you will find your organization much stronger than in the beginning.

CLINTON EVANGELISTIC CONFERENCE

The brethren have very kindly asked the ladies to take part in their Conference at Clinton, May 28 to June 1st. We will have two class periods in the morning at the same time the deacons are having their classes. Miss Juliette Mather, Young People's Leader of the South, Mrs. A. J. Aven, Miss Lackey and Traylor will have charge of the classes. There will also be mission study classes taught and conferences in all grades of the work, as well as story hour for the children.

The College Dormitory will be open to us and our board will only be \$1.00 per day. We are asked to bring a pair of sheets and a pillow. Come and take advantage of these special W. M. U. classes. Then there will be two hours a day given to Dr. A. T. Robertson, from the Louisville Seminary to teach the Book of Romans. Thus will indeed be a veritable feast for us. **DO NOT FAIL TO COME.**

JEFFERSON DAVIS COUNTY W. M. U. RALLY

The Fourth Rally of the W. M. U. of the Jefferson Davis County Association held an all day service with the Hebron Baptist Church May 5th. Mrs. Magee, the beloved and efficient Superintendent, and Miss Della Evans, the ever faithful Secretary, were present. Members of the Nehebron W. M. S. of Lawrence County Association were also present.

The main points discussed by Mrs. Magee were as follows: Duties of Superintendents, Standard of Excellence, Mission Study, Bible Study, Young People's Work, and Personal Service.

The W. M. S. of Hebron were very fortunate in having the work explained so earnestly and forcefully.

The reports read by Miss Evans indicated success along all lines.

EDITH BUSH.

When you read this issue of the Record the Southern Baptist Convention will be in session. Do not forget to pray that the planning will be according to God's will.

Farmington, N. M., May 3, 1923.

Miss M. M. Lackey,
 Jackson, Miss.

Dear Miss Lackey:

Your good letter received with check, also the box of nice things, which I assure you we certainly were glad to get, and we want to express our heartfelt thanks to you for your interest in our welfare. I am so often made to wonder how we would manage to keep respectably clothed if it were not for the good people who remember the Frontier Missionaries who invariably work on a very small salary.

The check Mr. Graham will use to purchase a suit of clothes, that he is so much in need of. Our work is with the Navajo Indians and is very isolated, and we are greatly handicapped by having no building in which to hold services. We have to do our work mostly by house to house visitation. That is, I suppose you would call it house; the Indian name of ho-gan, and is only a hut built of poles, and is about nine feet in circumference, in which the family eat, sleep and live, and many times there will be as many as ten children.

There are six thousand children of school age that are not in school, and none have ever heard the story of Jesus, and very few of the adults we meet have ever heard the blessed story of salvation. They will ask, is that for the Navajo too, or just for the white man? And we as Southern Baptists have never entered this great field until last July, when Mr. Graham was appointed, by the Home Mission Board. While I am not an appointed Missionary I go with Mr. Graham all the time because it gives us a better opportunity to get into the homes. We feel that Southern Baptists should not leave a stone unturned to reach these poor neglected people, who are just waiting the Baptist message, as they have the legend of flood and many other of the Old Testament. And other denominations that have had missionaries among them for years, have had no visible results. We feel that every Southern Baptist should pray for the salvation of these people.

Again, thanking you for the nice things you remembered us with, we remain yours for service in the Master's name,

F. E. AND MRS. GRAHAM.

FROM NORWAY VIA NEW ORLEANS TO CHRIST

All those who expect to go will be interested in this simple story:

On Saturday night, the 21st of April, 1923, a group of students, from the Bible Institute, held

a service on Lafayette Square, New Orleans, as is their custom, and in that service one of the workers came in touch with Mr. T. Torkelsen, a native of Norway, who is now in this city connected with some steamship company. The young man had become interested through the services but was not led to an open confession of Christ as a Savior, whereupon the young man dealing with him invited him to visit him at the Baptist Bible Institute. On Thursday, the 26th, Mr. Torkelsen came to the Institute to find his newly made friend, but failed in this effort. Another student became interested in him and invited him to the New Testament Intensive class, taught by Dr. R. P. Mahon, who was apprised of the fact that the visitor was a stranger to Jesus Christ. During the hour the teacher made plain the plan of Salvation so in the period following, which was the chapel hour, this stranger arose and made a public profession of his faith in Jesus Christ. He stated that he had had a New Testament, which he read somewhat, but, having no one to teach him, had decided there was nothing to Christianity and had thrown away his copy of the New Testament. This disposition of the book had not silenced the yearnings of his soul, so, a few days ago, he sought a book store and purchased a new copy of the Scriptures, but he was still conscious that he needed somebody to help him to get hold of the Savior of the Book, and this was accomplished this week, as above described.

Our school has witnessed, through their teachers and students, the conversion of more than 1,200 people, during the present school session.

Is not such a school a good place in which to get your Religious and Theological Education?

G. H. CRUTCHER,

Head of Department of Evangelism,
 Baptist Bible Institute.

"OUR INFANT BAPTIST SCHOOL"

In New Orleans. That is what Dr. De Ment, its president, calls it. I am finishing these notes in this old southern city. I had the privilege to look in on them this morning. No wiser thing was ever done by the Baptists of the South, than when this marvelous school was projected here. They have about two hundred and forty men and women—many men are here with their wives. Buildings are provided where they can get cheap rent and by hard work and economy equip themselves for useful lives. Men can come and get thorough theological training, or they may take a course in the English Bible. It is a sort of normal school for Christian workers too. They get lessons of practice, not out of books but by going out in this great city and organizing Sunday Schools and maintaining mission stations, which often develop into churches. Numbers of our Alabama men are here. Some of them are mature men, who have been preaching. Here they "whet up" for a few weeks or months and go back with the old message in new clothes. Never did Southern Baptists make so wise a trade as here.

They hold property that probably has tribbled in value in the short time they have possessed it. As sure as we live, the Baptists are coming into their own.—W. B. C. in Alabama Baptist.

Results of Cash Round Up

(Continued)

Below we give a list of the churches by counties showing the amounts given during March and April by every church that made a contribution during these two months. The churches that did not make a contribution during these two months are the ones that should be reached by the pastors and workers during May and June and induced to make an offering now to the great cause of our Christ.

Bear in mind that the credits here given represent only the amounts contributed by the churches during the cash round up covering March and April.

JEFFERSON DAVIS COUNTY		HARMONY	
Church	Amount	Church	Amount
Antioch	\$ 133.00	Live Oak	31.15
Bassfield	280.00	London Hill	
Bethany	344.00	Midway	
Carson	49.47	New Elbethel	
Ebenezer	22.88	New Hope	22.75
Hathorn	73.50	New Prospect	
Melba		Oxford	1,280.30
Oak Grove	125.00	Paris	
Old Hebron	402.50	Philadelphia	44.00
Phalti	98.00	Shiloh	
Prentiss	1,205.91	Taylor	94.25
Society Hill	29.20	Tula	160.00
Victory	7.65	Union	
White Sand	545.20	Yellow Leaf	20.00
Dublin	6.14	Antioch	

JONES COUNTY		LAMAR COUNTY	
Church	Amount	Church	Amount
Antioch		Baxterville	\$ 12.00
Antioch L. M.		Bay Creek	
Bethel		Bethel	
Beulah (Myrick)		Black Jack	
Bethlehem	\$ 8.75	Calvary	62.00
Big Creek		Cana	
Blodgett	37.50	Center	10.00
Centerville	30.75	Clyde	135.90
County Line		Corinth	13.65
El isville	295.50	Good Hope	18.11
Fairfield	15.90	Lumberton	156.60
Fellowship		Midway	
Harmony	4.05	Mt. Zion	5.65
Hickory Grove L. M.		Oak Grove	
Indian Springs		Oloh	41.20
Kingston	224.74	Oral	55.00
Laurel 1st	798.48	Pine Ridge	
Lebanon L. M.		Pine Grove	
Liberty		Purvis	362.50
Lowrey Creek	24.40	Richburg	21.50
Moselle		Rocky Branch	
Mt. Moriah L. M.		Sumrall	356.38
Mt. Oral	8.46	Hickory Grove	
Mt. Olive		Lamar Camp	
New Bethany		Tatum Camp	
Oak Grove		Arnelline	
Ovett	104.85	Providence	10.00
Pilgrims Rest			
Pine Grove	117.95		
Pleasant Home			
Pleasant Ridge			
Sandersville	79.00		
Sharon	4.85		
Shelton			
Soso			
Spring Hill			
Summerland	179.55		
Tuckers Crossing			
Wausau			
West End Laurel	673.59		

KEMPER COUNTY		LAUDERDALE COUNTY	
Church	Amount	Church	Amount
Antioch	\$ 7.44	Arkadelphia	
Bay Springs		Bethany (Why Not)	37.50
Binnsville	24.31	Causeyville	100.00
Black Water	42.50	Center Grove	
Bluff Springs		Concord	
Center Ridge	99.21	Daleville	45.00
Corinth		Fellowship	17.90
Dry Creek		Goodwater	18.43
DeKalb	175.79	Hickory Grove	155.00
Electric Mills		Kewanee	242.44
Friendship	46.00	Liberty	18.00
Liberty	119.00	Long reek (Macedonia)	10.00
New Zion		Macedonia	40.00
Philadelphia	5.25	Marion	
Salem		Meridian 1st	6,261.37
Seooba	77.56	Meridian 15th Ave.	1,153.67
Stonewall	6.29	Meridian 41st Ave.	70.20
Vardaman		Meridian S. Side	729.10
Wahalak	36.00	Meridian 8th Ave.	85.83
West Kemper	80.00	Meridian Highland	
Zion	30.00	Midway	55.30
Union		Mt. Gilead	14.00
		Mt. Horeb	7.58
		Mt. Olive	
		Mt. Vernon	
		New Hebron	
		New Hope	6.29
		Oak Grove	382.89
		Pine Forest	
		Pine Grove	107.68
		Pleasant Hill	
		Poplar Springs	78.50
		Providence	
		Russell	37.55
		Salem	45.40
		Toomsaba	32.33

LAFAYETTE COUNTY		LAWRENCE COUNTY	
Church	Amount	Church	Amount
Abbeville		Antioch	\$ 23.00
Bay Springs		Arm	62.90
Bethel		Bethel	22.50
Bluff Springs	\$ 5.45	Bismark	
Clear Creek	305.35	Calvary	611.00
Concord	42.00	Carmel	
Cypress Creek	8.15		
Dillard's Chapel			
Harmantown			

The SUNDAY SCHOOL BOARD'S

WEEKLY MESSAGE

The first newspaper advertisement appeared in the initial issue of the London Weekly in 1622. It exploited a new book.

Have You that Childlike Faith

Our faith suffers today in a twofold way: from shock, leading to blank pessimism; and from arid rationalism. In these pages I have tried to show that the one remedy for these twin evils lies in the "childlikeness" of approach to Christianity enjoyed by Christ; also what "childlikeness" is, as seen in the light of actual childhood.

Author's Foreword.

Read "The Deeper Voice"

By Annie Steger Winston

A volume to pass to the friend who may be losing his faith and to the one turning to different cults for spiritual comfort and satisfaction.

CONTENTS:—The Way Home—As a Little Child—Entering Into Life—Humbling and Exalting—Out of the Night—The Deeper Voice—The New Sentimentalism—Moving Mountains Shall He Find Faith?—Conclusion.

A Sunday School Board Publication—attractively bound and priced at one dollar and twenty-five cents.

On sale at your Religious Book House.

BAPTIST SUNDAY SCHOOL BOARD
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NASHVILLE TENNESSEE

Hillman College

CLINTON, MISSISSIPPI

An Accredited Junior College for Young Ladies. Endorsed by the Baptist State Convention. Located at Clinton, the Baptist Center of Mississippi.

In the opinion of many, the best located girls school in the State. Write for Catalogue.

M. P. L. BERRY, President

Wanted

Young Men and Young Women to take Training that will Qualify Them for Splendid Positions in Business or Civil Service at Salaries at from \$85.00 to \$125.00 to Begin With.

For full information write, telephone, or call for a copy of our large illustrated catalogue.

DRAUGHON'S BUSINESS COLLEGE

Jackson, Mississippi

Crook Creek	64.20	Macedonia	17.35	Church	Amount	Providence	15.00
Hepzibah	85.00	Mission Hill	66.00	Bethany	\$ 43.00	Rock Branch	29.00
Jayce	550.00	Moaks Creek	22.70	Bethesda	25.80	Rocky Creek	
Montello	18.45	Montgomery	67.05	Bethlehem	529.69	Sand Springs	45.00
Nola	233.45	Mt. Moriah		Duck Hill	20.20	Stratton	557.21
New Lebanon	22.25	Mt. Pleasant	100.00	Hays Creek		Union	
New Hope	98.60	Mt. Zion	51.00	Hebron	208.50	Liberty (Duffee)	
New Zion	176.30	New Prospect	133.25	Kilmichael		NOXUBEE COUNTY	
Oakville	10.00	Norfield	13.50	Mission	5.00	Church	Amount
Oma	23.00	Pearl Haven	26.00	Mulberry	13.29	Brooksville	\$1,292.40
Providence	22.90	Philadelphia	97.52	New Jerusalem		Calvary	14.80
Robb's Wood	49.36	Pleasant Hill	62.00	New Liberty	1.05	Concord	220.50
Saul's Valley	22.90	Pleasant Grove	20.00	Pine Forest	27.50	Elim	92.50
Shilo	53.00	Shady Grove	38.00	Poplar Creek		Elon	200.00
Silver Creek		Topisaw		Poplar Springs	7.20	Little Bethel	1,591.85
South	54.69	Union	88.42	Prospect	60.35	Macon	21.66
Tilton		Union Hall	49.50	Scotland	8.60	New Bethel	16.66
Warren		Wellman		Shiloh	91.00	Ruhama	
		Damascus		Unity	825.00	Shuqualak	459.10
		Nola (Extra)		Winona		Vernon	
LEAKE COUNTY				Stewart (Mission)		OKTIBBEHA COUNTY	
Church	Amount	Church	Amount	Church	Amount	Church	Amount
Betha	\$ 114.37	Artesia	\$ 79.30	Beat Line		Bethesda	\$ 87.80
Cartage	42.25	Border Springs	216.50	Bethany (Indian)		Center Grove	20.80
Cedar Grove	30.00	Columbus 1st	4,622.40	Bethesda		Chestnut Log	13.25
Center Hill	12.25	Columbus 2nd	97.25	Bluff Springs		Cypress	
County Line		Mayhew	165.00	Canam	\$ 8.50	Double Springs	
Cross Roads		Mt. Zion	5.00	Center Hill		Long Branch	
Damascus		New Salen	75.00	County Line		Long View	37.90
Free	233.28	Pleasant Hill	123.00	Cross Roads		Maben	
Friendship (Lena)	31.00	Rural Hill		Deemer	53.50	Morgan's Chapel	84.90
Good Hope				Dixon	99.53	Mt. Olive	106.12
Hope		MADISON COUNTY		East County Line		New Hope	4.80
Hope Hill		Church	Amount	Ebenezer	5.00	Pleasant Ridge	
Mars Hill	66.00	Camden	\$ 192.00	Enon		Salem	430.25
Midway	150.50	Canton	1,050.21	Fellowship		Self Creek	142.57
Mt. Carmel (Edinburg)	51.00	Flora	2,163.99	Good Hope		Starkville	964.15
Mt. Zion	1.67	Flora Mission	30.60	Harmony		Sturgis	490.50
Mt. Zion (Indian)	60.00	Franklin		Herbert		Wake Forrest	
New Hope	13.50	Good Hope		High Hill	72.40	PANOLA COUNTY	
New Providence		Lone Pine		Hope		Church	Amount
Pleasant Grove		Lottsville		Hope (Indian)		Como	830.26
Pleasant Hill		Lula	273.75	Laurel Hill		Batesville	\$ 510.82
Plymouth		Madison	150.10	Linwood	122.58	Courtland	27.00
Rem		Stump Bridge		McDonald	8.25	Crenshaw	149.54
Rock Point	8.00	Kirkwood Mission		Mt. Carmel	1.00	Eas'ey	
Sale				Mt. Nelson		Fredonia	
Spirit Field		MARION COUNTY		Mt. Olive		Good Hope	36.25
Starling Pine	27.20	Church	Amount	Mt. Olive (L. M.)		Hebron	34.40
Thomastown		Antioch		Mt. Sinai	25.60	Liberty Hill	154.50
Tusola		Bethel		Neshoba	365.46	Long Town	
Wake Forrest	236.04	Brushy Creek		New Black Jack	115.75	McVr	18.50
Walnut Grove		Bunker Hill	\$ 81.11	New Harmony	4.15	Good Hope	246.50
Peart Hill School		Cedar Grove	36.21	New Hope	3.20	Pilgrims Rest	1.70
Madison	15.00	Clear Creek	2,459.75	New Mars Hill		Pope	11.00
LEE COUNTY		Columbia		Oak Grove		Sardis	1,085.85
Church	Amount	Edna		Ocobola		Shady Grove	
Auburn		Enon		Pearl Hill	1.65	Tocawa	36.00
Beech Springs		East Columbia	88.58	Pearl Valley		Union	86.35
Bellevue		Foxworth	69.14	Pine Grove	1,311.27	White Oak Grove	11.62
Birmingham	\$ 10.00	Good Hope		Philadelphia		PEARL RIVER COUNTY	
Biss	125.00	Goss	24.50	Pleasant Ridge		Church	Amount
Camp Creek	179.94	Holly Springs	36.30	Salem	5.00	Bethel	
Center Hill	5.00	Hurricane Creek	31.00	Sardis	16.00	Camp Anderson (Mission)	
Church		Improve		Spring Creek	53.00	Carriere	\$ 94.10
Fellowship		Kokomo		Stall		Cedar Grove	12.97
Fellowship		Morgantown		Union Ridge		Cyber (Mission)	
Guntown	190.90	New Hope	17.13	White Oak	30.30	Derby	40.33
Macedonia		Pinebur	93.00	Pleasant Dale		Ford's Creek (L. M.)	
Mooreville		Sandy Hook		Waldo School		George's Ford	
Mt. Zion	81.60	Shiloh		Church	Amount	Henleyfield	50.00
Oak Hill (Brewer)	129.20	Hub (Mission)		Beat Line		Hillsdale	
Nettleton		White Bluff		Bethel	\$ 94.80	Juniper Grove	5.00
New Hope		MARSHALL COUNTY		Beulah	30.00	Mt. Vernon (H. S.)	
New Macedonia		Church	Amount	Calvary	40.90	McNeil	
Planersville	57.40	Alexander	\$ 241.68	Cedar Grove		Oak Grove	
Pleasant Hill		Byhalia	105.00	Center Ridge	19.00	Oak Hill	
Pleasant Valley	20.00	Carey Chapel	81.97	Chunky	187.42	Oliver	
Ponticola		Chewalla	17.50	Cross Roads		Orvisburg	5.11
Richmond	70.07	Coldwater		Decatur	24.00	Palestine (New)	27.35
Salt	144.55	Cornersville	58.66	Ebenezer		Picayune	638.44
Shannon	10.00	Holly Springs	1,180.64	Good Hope	15.00	Pine Grove	
Temple's Chapel	3,950.00	Oak Grove (Red Banks)	8.00	Greenland		Poplarville	831.91
Tupelo		Philadelphia	846.50	Hazle		Rousefield	
Union Hill	458.80	Pleasant Grove	36.00	Hebron	620.34	Sand Ridge	
Verona		Potts Camp		Hickory		Spring Hill	
Princetonville		Salem		Hopewell		Steep Hollow	
LEFLORE COUNTY		Spring Hill	75.00	Lawrence		Sycamore	
Church	Amount	Temperance Hill	13.50	Liberty	36.70	Thomas Hill	
Greewood	\$3,264.13	MONROE COUNTY		Little Rock		Union	82.31
Itta-Bena	397.60	Church	Amount	Macedonia	8.60	West Union	
Money	8.00	Aberdeen	\$ 746.34	Midway		Westonia	
Moreau City	42.00	Adia	738.77	Mt. Nebo	142.05	White Sand	
Oak Street Mission	69.05	Amory	105.00	Mt. Pleasant		Zion Hill	
Schelter	148.25	Athens		Mt. Vernon		Liberty (Mission)	
Sider	103.65	Becker	23.02	New Ireland		PERRY COUNTY	
Swanton		Bethel		New Prospect		County	Amount
LINCOLN COUNTY		Bethlehem	12.50	Oakland	1,687.12	Arlington	
Church	Amount	Bigby		Pickney	103.52	Beaumont	\$ 33.60
Arkington	\$ 21.26	Centra Grove		Pine Bluff		Buck Creek	
Bethel	20.00	Center Hill	91.62	Pine Ridge		Cedar Grove	
Big Springs	118.15	Harmony		Pleasant Grove		Corinth	
Bog's Chitto	2,694.44	Hatley	1.21	Pleasant Hill		Cypress Creek	
Brockhaven		Lebanon		Pleasant Ridge		Ebenezer	
Calvary	157.50	Mt. Zion		Poplar		Good Hope	
Cedar Branch	34.00	New Prospect	40.00	Poplar Springs		Indian Springs	
Fall River	21.61	Prairie		Poplar Springs (L. M.)		Mars Hill	
Friidship		Shiloh	76.26			New Augusta	144.56
Gum Grove		Smithville					
Hatzeny	106.05	Greenwood Springs					
Hearts Retreat		Liberty					
Holly Springs	150.75						
Little Byhalia							

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

As the primary election approaches, it is of very great importance that every voter study carefully the needs of his county and state. In order to meet these needs, it is of equal importance that every voter look carefully into the qualifications of every candidate for every office. There are many qualifications that every candidate should possess, but a necessary fundamental is that he should be sober. A drinking man is not fit for any office, high or low. One who will not for the public good deny himself the pleasure of drinking, in order that he may uphold the policy and laws of both state and nation, is not worthy of your vote; for he is too weak or too lawless to be safe.

A few days ago a certain candidate's card came into my hands which has a ring as clear as a bell. It reads as follows: "Glen W. Whitehead of Lafayette county, a United States dry officer, and candidate on a dry ticket, to be a dry sheriff, subject to the action of the Democratic party." There is no dodging the question in this platform. Every candidate ought to be required to say whether he is "wet" or "dry". He has a right to say either, and when he does, the people can vote "wet" or "dry". The moral and Christian men and women ought to require everyone to do this.

The man who lays down the above platform has for several years been a federal prohibition agent in Mississippi, and has made good in every way.

On May 10, 1923, in Jackson, the Federal officers captured a \$3,500.00 Lincoln car in which was stored one hundred and eighty-two quarts of red liquor labeled "Canadian Club". It is not believed, however, that it is Canadian liquor but that it was made on or near the Gulf coast. Both the liquor and the car were confiscated by the Federal authorities. It seems that Chief Chapman was "tipped off" by some friend of law and order and went at once and seized the goods. It is in place just here to say that the Federal authorities never divulge the names of those who furnish information. They would fail to convict a person whom they believed guilty before they would give his name. In fact, the names of all informers are held in absolute confidence by the authorities.

The following is a copy of a notice found in each of the rooms of the Miller Hotel Company, of Iowa:

"WARNING!"

"The management respectfully requests your co-operation while you are a guest of this hotel, in its efforts to prevent violation of the NATIONAL PROHIBITION ACT to enforce the EIGHTEENTH AMENDMENT to the Constitution.

"The penalties for the violation of this act are very severe, being a FINE OF \$500.00 TO \$1,000.00 OR IMPRISONMENT FOR THIRTY DAYS TO ONE YEAR, OR BOTH. (See Section 23 Title II, National Prohibition Act.)

"The law further provides that the PREMISES WHERE THE LAW IS VIOLATED may be abated as a nuisance and CLOSED for a period of ONE YEAR.

"We cannot afford to have this hotel so imperiled, and we therefore ask your kind co-operation.

"All our employees have been specifically instructed with regard to the law and have been warned that the management proposes to co-operate in every way with both State and Federal enforcement officers to prevent liquor violations on these premises."

How many Hotel Managers in Mississippi will follow this fine example? It is well worth imitation.

Not only is Europe sending shipload after shipload of strong drink, but is furnishing the liquor power large sums with which to control newspapers and periodicals, control primaries in elections, and secure pledges from candidates prior to the election, and has partly succeeded in subsidizing the public press.

The Jackson Daily News gave these religious statistics: Total general groups: Protestants 78,118,481, Roman Catholics 18,104,804, Jews 1,600,000, Mormons 604,082, Eastern orthodox 456,054. Roman Catholics increased last year 129,158, the largest increase of any denomination. They rank third in numbers.

The Christians, not just church members, have through faith in God secured the enactment of the 18th Amendment to the Constitution of the United States.

Weigh the moral standing of the candidate that solicits your suffrage. If he is an openly immoral man, drinks liquor himself, not in favor of the enforcement of laws but especially the Volstead Act, and is in favor of the suppression of the liquor traffic, elect him to stay at home.

The Eighteenth Amendment is not a fanatical law or legislation. It is the people's right to enact laws prohibiting the drink traffic. It has been affirmed by the Supreme Court of almost every State in the Union, and is in one form or another by the U. S. Supreme Court.

The Christian people and good citizens overthrew this demoralizing and law defying traffic, and by casting clean white ballots can elect men that will enforce the laws.

W. H. PATTON.

Shubuta, Miss., April 12, 1923.

Blue Mountain College

Fifty-first annual session opens September 19th, 1923. Send for beautiful new Semi-Centennial catalog, Golden Jubilee number.

Extensive additions and improvements on buildings now in progress. Better prepared than ever before in long history of fifty years to give proper comforts, conveniences and educational advantages.

In accordance with requirements of Southern Association of Colleges and Secondary Schools preparatory department is being separated from college department in faculty, students, discipline and buildings.

4 Year High School Course, 16 Units

4 Year College Course, 130 Semester Hours

Adjustments are being effected for application to Southern Association for place on Recommended List.

Up to date courses in Music, Art, Expression, Home Economics.

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Blue Mountain, Tippah County, Mississippi.

W. T. LOWREY, M. A., LL. D. President

Blue Mountain, Mississippi.

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The Baptist Book Store

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Mississippi

(Continued from page 10)

Newman Camp	25.20
Oak Grove	20.38
Prospect	322.35
Progress	
Red Hill	710.00
Richton	5.70
Runnell	
Seminola	
Union	
Brown Mission	

PIKE COUNTY

Palchitta	\$ 145.56
Bluff Springs	
Bogue Shitto	
Fernwood	343.17
Friendship	70.00
Holmesville	154.40
Johnston	49.60
Magnolia	2,104.25
McComb Ist.	2,502.72
McComb East	352.45
McComb South	393.94
McComb Central	366.45
Mt. Zion	127.60
Navilla	
Osyka	784.80
Silver Creek	72.73
Silver Springs	132.71
Summit	413.25
Terry Creek	170.90
Union	65.23

PONTOTOC COUNTY

Algonquin	30.50
Bethel	
Carey Springs	6.10
Center Hill	7.50
Cherry Creek	293.70
Ector	648.23
Dunes Creek	47.66
Emmanuel	13.35
Endwell	
Friendship	
Furrow	9.70
Gershwin	
Hebron	
Hopewell	
Liberty	
Locust Hill	
Long View	28.00
Macedonia	
New Hope	
New Prospect	26.50
Oak Hill	116.14
Pine Grove	
Pleasant Grove	4.13
Pontotoc	1,730.32
Randolph	39.55
Shady Grove	
Sherman	471.30
Springville	160.20
Tocotola	10.00
Tokola	69.81
Walden	
Walton	25.00
Zion	34.45
Troy	25.00
Tabernacle	

PRENTISS COUNTY

Baldwin	578.25
Boonville	664.50
Campers Chapel	13.85
Forest Oak	
Gaston	13.00
Ingram	35.00
Little Brown Creek	
Mt. Joy	
Mt. Pleasant	
Mt. Olive	108.55
Mt. Zion	
Oak Hill	8.00
Osburne Creek	
Pleasant Grove	1.35
Prospect	
Tranter	
Tyrus Grove	
Whitler	107.50

QUITMAN COUNTY

Bellevue	304.30
Birch	
Crocker	
Daring	14.00
Lafayette	85.68
Mages	3,274.05
Russ Chapel	
Sledge	120.00

RANKIN COUNTY

Antech	41.54
Barfoot Springs	8.00
Bethel	25.00
Bradford	211.18
Clear Branch	
Brick Hill	336.55
Clear Creek	29.40
Concord	139.23
County Line	20.80

Cato	118.63
Dry Creek	110.05
Eureka	
Fannin	54.57
Gallilee	18.00
Hickory Ridge	
Leesburg	24.25
Liberty	125.00
Mizpah	54.13
Mt. Creek	71.22
New Prospect	55.85
Oakdale	124.65
Pearson	14.60
Pelahatchie	532.83
Rehoboth	24.50
Pisgah	32.60
Richland	82.00
Rock Hill	80.00
Star	189.95
Steens Creek (Florence)	449.45
Union	41.63
Valley Grove	15.56
Finkbine Camp	
Shady Dell S. S.	15.50

SHARKEY COUNTY

Anguilla	285.25
Cary	17.00
Delta City	65.00
Riverside	60.63
Rolling Fork	247.68
St. Bayou	
Spanish Fort	
Catchings	340.00

SCOTT COUNTY

Bethlehem	74.65
Branch	44.25
Clifton	
Ephesus	
Forest	1,700.50
Good Hope	
Harperville	81.00
Hebron	
Hillsboro	12.32
Home Wood	4.75
Hopewell (Indian)	
Hopewell	21.47
Jerusalem	68.00
Lake	362.55
Liberty	17.81
Line Creek	217.70
Ludlow	5.00
Morton	194.50
Mt. Olive	
Oak Grove	45.25
Pine Bluff	25.40
Pleasant Ridge	
Pulaski	20.40
Ridge	18.50
Salem	
Sand Ridge	
Sardis (Sebastopol)	11.60
Springfield	158.47
Steel	
Sulphur Springs	4.25
Union	28.00
Clarksburg (Mission)	
Pine Creek	

SIMPSON COUNTY

Antioch	36.64
Anthens	
Bethlehem	34.64
Beulah	23.85
Braxton	155.07
Coats	5.00
Corinth	33.00
D'Lo	328.32
Dry Creek	5.75
Enon	40.00
Everett	5.00
Goodwater	
Goshen	
Gum Springs	2.75
Holly Grove	
Liberty (Harrisville)	85.36
Magee	900.74
Macedonia	36.45
Mendenhall	598.38
Mt. Zion	59.00
New Bethlehem	14.35
New Hope	26.25
New Zion	17.22
Oak Grove	30.00
Palestine	
Pine Grove	10.51
Pinola	12.00
Pleasant Hill	125.85
Poplar Springs	10.44
Rock Springs	8.00
Saratoga	105.00
Shivers	75.00
Siloam	16.50
Spring Hill	11.40
Stonewall	191.55
Strong River	35.00
Weathersby	15.75
Ryals S. H. (Mission)	
Kennedy Springs	

Pleasant Valley	
SMITH COUNTY	
Beaverdam	1.35
Beulah	44.70
Burns	11.50
Clear Creek	
Center Hill	
Concord	17.50

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Clear Springs	
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Goodwater	95.07
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High Hill	
Leaf River	15.05
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Sardis	8.50
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Sharon	
St. Elk	
Sylvan Grove	
Sylvarena	89.50
Taylorsville	263.42
Ted	
Union	1.35
Walnut Grove	
West Point	
White Oak	
Zion	5.20
Zion Hill	

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Ebenezer	
Elarbee	
McHenry	
Paramount	
Perkinston	47.25
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Sunflower	
Ten Mile	
Wiggins	226.22

SUNFLOWER COUNTY

Bethel (Ind.)	7.00
Bethel (Drew)	1.76
Blain	100.00
Dockery	223.50
Doddsville	236.25
Drew	1,116.48
Dwiggins	
Emmanuel	
Indianola	4,300.00
Inverness	600.88
Jones Bayou	150.00
Moorhead	253.10
Rome	81.61
Ruleville	760.00
Sunflower	125.25
Wade	
Whitney	
Roundway	
Holly Grove	

TALLAHATCHIE COUNTY

Ascalmore	17.20
Ashland	76.13
Bethany (at Enid)	52.50
Charleston	482.17
Bethel	
Corinth	6.59
Cowart	10.50
Friendship (S)	21.00
Friendship (T)	10.15
Mt. Pisgah	58.19
New Goshen	10.00
Paul	3.00
Scotland	5.00
Spring Hill	96.40
Sumner	2,632.50
Tutwiler	281.85
Webb	77.99

TATE COUNTY

Bethel	
Central Coldwater	1,110.76
Evansville	
Hickory Grove	23.25
Hopewell	295.00
Looxahoma	
Mt. Manna	3.00
Mt. Zion	27.50
New Hope	
Salem	
Senatobia	1,038.75
Strayhorn	
Tyro	225.75
Wyatte	73.85

TUNICA COUNTY

Dundee (Mission)	338.25
Hollywood (Mission)	

Robinsonville (Mission)	
Tunica	1,310.42
Wildwood	7.50

TIPPAH COUNTY

Academy	
Concercd	
Dumas	
Falkner	20.00
Fellowship	11.28
Harmony	167.00
Hunter's Chapel	
Lebannon	
Lowrey Memorial	2,195.80
Macedonia	106.10
Mt. Hebron	
Mt. Moriah	
Mt. Olive	5.00
Oakland	
Palmer	
Pine Grove	
Pleasant Hill	
Providence	156.70
Ripley	567.13
Shady Grove	79.00
Tiplersville	
Union (Chalybeate)	530.00

TISHOMINGO COUNTY

Belmont	
Bethel	
Bethlehem	
Burnsville	
Cotton Springs	
Cross Roads	
East Port	8.00
Golden	
Hiland	
Iuka	365.20
Jackson Camp	
Mt. Moriah	
Mt. Gilead	
Mt. Vernon	4.79
New Liberty	
New Prospect	
New Salem	24.00
Oak Ridge	
Old Providence	
Paden	
Red Bud	
Sardis	
Tishomingo	
Union (Antioch)	
Prospect (?)	

UNION COUNTY

Amaziah	39.60
Beach Springs	
Bethel	
Beulah	65.65
Blue Springs	114.70
Center Point	5.00
Enterprise	
Fellowship	85.00
Fredonia	
Glenfield	
Harmony	2.70
Ingomar	59.95
Liberty	64.00
Macedonia	
Mt. Gilead	55.50
Mt. Pleasant	347.03
Myrtle	219.00
New Albany	3,150.00
New Harmony	81.66
New Prospect	15.95
Oak Grove	36.50
Old Oak Grove	67.66
Pleasant Dale	
Pleasant Grove	
Pleasant Hill	32.75
Pleasant Ridge	130.94
Poplar Springs	
Zion Hill	73.00
New Hope	10.50
Philadelphia	

WALTHALL COUNTY

Centreville	
Crystal Springs	191.35
Enon	
Knox	50.25
Liberty Springs	
Magee's Creek	6.00
Mesa	7.20
New Zion	60.50
Salem	
Smyrna	29.21
Tylertown	897.32
Union	39.00

WARREN COUNTY

Allen	
Antioch	38.00
Bethany	7.00
Bodesha	
Bowmar Ave.	59.25
Redwood	
Vicksburg 1st	664.85

WASHINGTON COUNTY

Arcola	147.00
Avon	
Greenville	232.65
Glen Allen	6.00
Hollandale	1,099.75
Leland	5,663.60
Oak Grove (Chatham)	
Bourbon	

WAYNE COUNTY

Bucatanua	74.45
Chaprell	
Chason	8.00
Chicora	2.75
Clara	45.00
Clear Creek	
Denham	
Eucutta	20.70
Evergreen	
Hiwanee	37.70
Hollis Creek L. M.	
Mulberry L. M.	
Mt. Zion	
Pleasant Grove	6.50
Shady Grove W	
Shady Grove E	
Strengthford	
Valley Ridge	
Waynesboro	518.25
Zion Rest	

WEBSTER COUNTY

Bluff Springs	3.80
County Line	
Cross Roads	12.68
Cumberland	
Double Springs	
Eupora	617.76
Fellowship	32.00
Harmony	
Hebron	
Honenlinden	
Lollar's Grove	
Mantee	135.00
Mathiston	317.21
Milligan Springs	
Monte Vista	4.20
Mt. Pleasant	47.05
Mt. Vernon	
New Hope	144.52
Philadelphia	30.88
Pilgrim's Rest	

(Continued on page 15)

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JACKSON, MISSISSIPPI

MARION COUNTY

Marion county now has nineteen Baptist churches. The last one was organized a few weeks ago. A car of us went down to Spring Cottage and after preaching organized a church with 12 members and then four for baptism and then two others since then, making in all 18. At the same time a Sunday School was organized and plans are being made for a church building in the near future.

There are 12 Sunday Schools and 18 B. Y. P. U.'s in the county. Our B. Y. P. U. School in this county was a glorious success, not only in Columbia but in the county. Something near four hundred took the test and the results were good.

Our Sunday School in Columbia has just been awarded the advanced standard, or the AA-1. This is the third time this school has qualified for the advanced standard. Our new superintendent, Brother T. C. Griffith, is alive to all the work of the church as was his worthy successor, Brother R. D. Brock, who is moving to McComb.

Brother B. B. Coke is the popular pastor at Foxworth and Sandy Hook and at both of these churches his leadership is much in evidence. Rev. T. D. Cox is the nestor of pastors in the county and is highly esteemed for his merit and his work's sake.

Brother J. L. Watts is the successful pastor at Improve and Hurricane Creek and is doing a great work and at Improve has led his people in the building of one of the best equipped church houses in the county. He leads his folks in a great way.

Brother V. C. Walker is the efficient pastor at Kokomo and New Hope. He is enlisted in all the county work and is doing a fine work.

Brother T. L. Everett of Clinton is preaching at the church at Holly Springs, and they are planning for a new church house with modern Sunday School rooms.

Another preacher and good man has just moved into our county at Hub, Brother Puckett, and he is preaching to the church at Hub and for the church just organized, Spring Cottage. He is deeply consecrated to the task and will do a great work.

Then we have one Rev. J. E. Sullivan who is teaching at Bunker Hill and has made quite a reputation as a teacher and student and he is a splendid preacher and stands by all our work in the county and state.

Best understood also that Brother Wade Smith preaches in this county at Pine Burr, and he is sure enough alive to all the work of the church. He preaches and baptizes and then repeats it. Brother Smith is a student at Mississippi College.

Brother Abercromby is preaching at Good Hope and doing a fine work.

The county has a fifth Sunday meeting in which the organization work emphasizes all phases of denominational work. One Sunday the Sunday School is given prominence, the next fifth Sunday the B. Y. P. U. is emphasized and the next time the M. U. is given first place and then all kinds of missions.

I think that all of the county is lined up for an all day service in

April. We hope the work is moving nicely.

Miss Jennie Watts, the secretary of the church here, leads in all the work in the county in a glorious way.

W. R. COOPER.

BAPTIST BANQUET

A beautiful banquet was held by the Baptists of Carrollton and North Carrollton last night, April 21, in the interest of the 75 Million Campaign. It was in the Ray mansion, and Miss Laura Ray, daughter of Capt. William Ray, proved a most gracious hostess. Toasts were drunk to the success of the Campaign; to continued friendship and increased co-operation between the sister towns of Carrollton and North Carrollton; to Dr. R. B. Gunter; to Miss Lackey; and to Mr. C. A. Neal, local secretary for the Campaign. An extraordinarily fine spirit of friendship and service prevailed. Prof. E. W. Lewis, of the North Carrollton High School, was the toastmaster, and had much to do with the success of the banquet.

The stately old Baptist church of Carrollton has an interesting history. It was built mainly by Gen. J. Z. George and Capt. Wm. Ray, in the year 1895. It has had but three clerks in 89 years: Wm. G. Herrin, 7 years; Benjamin Roach, 54 years; and W. D. Kimbro, present clerk, 28 years. Dr. Sproles was pastor of the church for many years and is still remembered by his people. The present pastor, Mr. J. G. Murphy, is doing a great work and is much beloved. The Carrollton church is meeting its Campaign pledges in full.

THE BAPTIST BIBLE INSTITUTE
S. B. Harrington

The Baptist Bible Institute, founded five years ago, has proven one of the greatest factors of Evangelization in the whole of the Southern Baptist Convention.

Situated at New Orleans, the strategic point of the Southland, the Institute has a great opportunity to minister to the needs of lost men, and tell them the story of Jesus. The Institute has carried out her program in a wonderful way—a way that must be pleasing to our Master. We have enrolled this year 232 students, the constituency representing 18 states and 8 foreign countries. In addition to these we have 60 special students. All these are studying to be ministers (pastors and evangelists), pastors assistants, Gospel singers, Sunday School and B. Y. P. U. workers, also foreign missionaries. The mission band has a membership of thirty earnest men and women.

Thirty-nine of these fine students came from Mississippi. The future program of Mississippi looks very promising with this fine group of folks preparing to do the Master's work. The Institute received a gift of \$10,000.00 from Mrs. Robert Layne, (of the First Baptist Church, Shreveport, of which Dr. Dodd is pastor) to endow an annual lecture-ship on Baptist Doctrine and Practice.

The Institute has a library unexcelled by any other school. It con-

tains 140,000 volumes. The library was given to the Institute by Dr. John T. Christian, who has since then greatly increased its size. Dr. George W. Truett says of this library, "There is no doubt in my mind, but that this is the best library of any Baptist School in America."

The students of the Institute are urged and required to do personal soul winning while in school. This feature of the work is under the direction of Dr. George H. Crutcher, professor of Evangelism in the Institute.

The following report will give you an idea of the work done by the students: The first week of school (this session) one sermon was preached, 6 invitation calls made, 2 people personally dealt with concerning their soul's welfare. The last week in March, 45 sermons by students, 61 invitation calls, 279 people talked with and 118 professions of faith. This session through March, we have had a total of: 1,585 sermons by students, 5,052 people personally talked with, and 1,083 professions of faith.

Characteristic of the reports of the students is the following: "On Saturday evening, March 18, I went to Washington Square to preach. Since it was very cold we had no people to hear us. We prayed for the Spirit to guide us in doing personal work. On the street a block away, I met an aged man who knew nothing about Christ; I told him the 'story', and he accepted Christ as his Saviour. I then walked two blocks and met a newsboy, who also accepted Christ, after I had convinced him of his need of a Saviour. I gave him a Gospel of John, and we got on the street car together. I sat down and he stood by the conductor reading the Gospel as we went along. The conductor wanted to see the Gospel, so I let him see it. I saw the conductor was interested, so I went back and told him the story of Jesus, and he accepted Him as Saviour."

To all our fellow workers in Christ of Mississippi, we earnestly desire the prayers and co-operation, in carrying out the great work into the Institute by "Our Master".

McCOMB

The Central Church has closed a very satisfactory meeting. Elder M. T. Andrews of Temple, Texas, did the preaching. He was reared in this section, but has been in Texas some years. His old friends came far and near to hear him. He has made a fine gospel preacher.

Prof. L. H. Williams of Baton Rouge, La., led the singing. He too is a Mississippian by birth, and is real helpful in revival services.

I leave soon for my Western trip, and then if I find travel will agree with me, I may take the Eastern trip.

Elder A. F. Davis of Tylertown will supply—two Sundays in the month for the Central church, and Elder I. H. Anding of Brookhaven will supply the other two Sundays. So the work is left in good shape, and in good hands. These men are pure gold.

J. H. LANE.

IN MEMORIAM

Mrs. Jasper Smith

On April the 29th, Mrs. Jasper Smith departed this life. She was 75 years old; been married 53 years; was the mother of 12 children; was member of Baptist church 45 years. In her afflictions she was submissive. She will be missed in her community, but most of all by her devoted husband and loving children. But were they permitted a glimpse into the Heavenly home she has entered, they would think less of their sorrow and more of her peace and joy.

Asleep in Jesus, blessed sleep, From which none ever wakes to weep.

N. C. COMPTON,
Her Pastor.

Otho B. Smith

On the afternoon of May 3rd, 1923, God called the spirit of Otho B. Smith from earth to Heaven, after a brief illness.

He was 18½ years old. United with Pachuta Baptist Church at the age of 13 and lived a consistent Christian until God saw fit to take him.

He loved his church, Sunday School and B. Y. P. U. He was loved by both young and old.

He leaves a father, step-mother, one sister and two brothers, with a host of other relatives, to mourn his early going.

Funeral services were conducted in Pachuta Baptist Church by the writer, the largest body of people ever attending a funeral here present.

His body was laid to rest in Pachuta cemetery in a perfect bed of roses.

J. T. PHILLIPS.

Otho B. Smith

Dear Otho, you have gone and left us here,
To bear the burdens of this old world,
Without thy willing heart and hand,
To cheer us as each winding path we tread.

We will miss you so,
But, God thought best to take you first,
So, we must trust His Grace, and let Him take your place.

Your memory shall be our sacred Shrine.
And trusting that we may live,
To meet you in that Fair Land above,
Where all our tears shall be wiped away,
And we shall dwell together,
In happiness for ever more.

MATTIE.

J. B. Cleveland

J. B. Cleveland was born May 11th, 1854. Was married to Miss Emma Motley March 9th, 1879. To this union were born seven children. Five of them still survive him. His wife died February 7, 1891.

He joined the Baptist Church at Rock Branch August 14th, 1879.

Was ordained deacon in February, 1892.

On September 7, 1893, he was married to Mrs. Amanda (Tidwell) Bently. She departed this life two years later.

He later married Mrs. Callie (Henry) Cook. To them were born eleven children, all of whom still live.

He died March 31st, 1923. He was Superintendent of the Sunday School at his death and had been for several years. He was foremost in any movement for the upbuilding of the church, school or community.

After services by his pastor, G. O. Parker, his body was laid to rest in Rock Branch cemetery.

May God comfort and bless the sad hearts of the bereaved family.

F. S. SMITH,
MRS. MAUD LAIRD,
MRS. CLARA NICHOLSON,

Committee.

(Continued from page 13)

Pine Forest	-----	
Sapa	-----	
Shady Grove	-----	
Spring Creek	-----	
Spring Valley	-----	
Union	-----	5.00
Tomnolen	-----	
Wake Forest	-----	
Walhatt	-----	

WILKINSON COUNTY

Centreville	-----	449.46
Dry Fork Union	-----	5.30
Pioneer	-----	17.41
Rosetta	-----	15.50
Woodville	-----	120.00
Fort Adams	-----	3.70

WINSTON COUNTY

Antioch	-----	
Bethel	-----	6.00
Calvary	-----	41.45
Enon	-----	
Evergreen	-----	
Harmony	-----	10.70
Good Hope	-----	51.60
High Point	-----	
Hinze	-----	
Holly Grove	-----	
Liberty	-----	
Loakafoma	-----	
Louisville	-----	1,170.85
Mt. Carmel	-----	350.90
Mt. Pleasant	-----	10.00
Murphy's Creek	-----	
Noxubee	-----	4.22
Oak Grove	-----	
Plattsburg	-----	107.11
Poplar Flats	-----	
Sardis	-----	
Shiloh	-----	48.40
Singleton	-----	
Union Ridge	-----	4.10
Yellow Creek	-----	
Jacksonfield	-----	

YALOBUSHA COUNTY

Bethel	-----	
Big Springs	-----	90.35
Clear Springs	-----	
Coffeeville	-----	712.95
Dividing Ridge	-----	
Elim	-----	21.00
Hopewell	-----	
Leggo	-----	
Mt. Gilead	-----	
New Hope	-----	
New Liberty	-----	6.00
Oakland	-----	184.00
Pilgrim's Rest	-----	7.00
Pine Grove	-----	
Pleasant Grove	-----	
Scobey	-----	62.50
Shady Grove	-----	
Tillatoba	-----	177.20
Water Valley	-----	1,476.22
Wayside	-----	13.67

YAZOO COUNTY

Anding	-----	45.25
Bentonla	-----	137.00
Bethel	-----	228.60
Center Ridee	-----	
Concord	-----	3.00
Eden	-----	256.85
Hebron	-----	149.50
Liverpool	-----	
Oak Grove	-----	14.25
Ogden	-----	45.00

Providence	-----	5.00
Rocky Springs	-----	20.00
Satartia	-----	10.00
Short Creek	-----	
Yazoo City	-----	581.44

GROWING AND GOING

Have some good news again for you I think. Week before last I was at a revival at Sunflower Consolidated School, which is a new field below Clarksdale, and have things moving toward a church organization there. Date for that purpose fixed for the fifth Sunday afternoon and night. Brother and Sister Abernathy are the leading spirits there and are doing a great work on this new field.

From there we moved to Jones-town for a revival, with Dr. King preaching and Walter Scofield of Fort Scott, Kansas, singing, and no use to tell the folks it is a great team, for they are both known all over our state. A great spiritual awakening took place and several additions and professions, and as a crowning success plans were made for a Sunday School organization to begin the first Sunday in May.

During the revival there Brethren Wirt Haynes and Luther Ganong were ordained deacons. Brother Gregory of Shelby assisted the pastor and Dr. King in this good work.

At this writing we are in a meeting at Lyon, and hope to have more good news later.

It was a pleasure for us to supply one Sunday for Dr. King, and surely it was a great inspiration to be in his home and later to mingle with his great bunch of people.

Don't forget us in our work.

D. A. McCALL.

P. S.—Brother Nelson was with us at Lyon last Sunday and did a great work in bringing his message, according to all reports heard, and we were sorry to miss it.

Brother Hewlett is to be with us at Lula this next Sunday morning.

BRYAN REVIVAL

It was our good pleasure to have with us the Solomon-Armstrong party in a three weeks revival meeting at Bryan.

All who know these good people know that it was a successful meeting. Looking back over the days that have now passed into glorious history, my heart is made to rejoice over the fine work that was done. There is only one Solomon in the world. How I thank God for giving us (in the Southern Baptist field) this man of God. Years ago, when I first made his acquaintance, we were both just starting our ministry, but even then I saw that he was not an average man, but timber for greater things. Since then our fellowship has become more meaningful and my love for him has ripened into a golden glow. I do not know any man whose faith is so completely abandoned to the things of God. Association with him brings one to love God and His Word more intensely, and prayer takes on a fuller meaning.

Mr. and Mrs. Armstrong are truly God's servants prepared and peculiarly fitted to be with Evangelist Solomon. It is a case of mutual fitness for the Master's use. How we enjoyed every minute of their

stay and labor with us. Our people fell in love with the entire party, and if in the Providence of God it can be done, we hope to have them with us again soon.

Our church is on higher ground today because Solomon and his party have been with us, and the memory of their splendid work while here, will never fade. Churches will do well to keep this evangelistic party busy every week in the year. Our prayers and our love go with them wherever they go.

JNO. A. HELD,
Bryan, Texas.

COFFEEVILLE

Our work is moving along slowly, but we feel that it moves surely. We are still gathering in on our 75 Million pledges, and are still receiving pledges on our new building fund. There have been held some very enthusiastic all day services in our county. This writer knows of one held at Oakland, where Brother Hill is the efficient pastor. This was held April the eighth. Then there was another held at Good Hope; I think it was a successful day. Then there were two held in Tallahatchie county the eighth of April. One at Friendship, where there were many of our denominational workers, especially laymen. Brother Cowart of Charleston spoke. Dinner was served on the grounds. At Spring Hill, where this writer is the pastor, we had a Sunday School program in the morning, which was followed by the writer on the 75 Million Campaign. A splendid offering was made through the Sunday School to the Campaign. Then dinner was served, also "on the ground". At three p. m. we had another service, at which Brother Cowart from Charleston again spoke, urging the laymen to faithfulness. This was followed by the writer. At Coffeeville, where this writer is the pastor, we have recently had two of our splendid men to speak for us. Brother Auber Wilds spoke for us the first Sunday in April, and brought us a soul stirring message. Then on the evening of the 10th Brother W. E. Farr spoke to the fine interest and deep good of our people. The Sunday School at Coffeeville will send twelve or fifteen dollars. We feel thankful for the coming of these brethren to us, and for the encouragement they have given us. Our campaign for funds for our new building is climbing nicely. We now have approximately \$4,000.00 subscribed. We are very anxious to get in touch with a good contractor. We should like a bid on our building. There is more work here than there are men to do it. We hope to have two delegates

to the Southern Baptist Convention at Kansas City. We will push the 75 Million Campaign hard and send in all we can raise, as soon as we raise it.

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The Voice Course is under the direction of Barbara Stoudt-Roeder of the New England Conservatory and pupil of Nicholas Douty, Clarence B. Shirley, Eleanore Potter Weirich and Charles B. Weirich. Mrs. Roeder's voice is a magnificent Lyric-Coloratura.

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An Artists' Course is maintained by the School.

Mrs. Kate Downs P'Pool, who is well known in Mississippi, begins her eighth year as head of our great Expression Department.

Miss Glennice Moseley of the Art Institute of Chicago and the Chicago Academy of Fine Arts is director of the growing Art Department.

Miss Willia Trotter, of the Detroit Training School and Columbia University is the head of our large and fully equipped Home Science Department.

Board is offered in the beautiful new fire-proof dormitories. Ross Hall and Johnson Hall where rooms are in suites of two with connecting bath.

Board is offered on the Self Help plan in our comfortable Dockery Hall where 140 of our finest students are cutting the price of board to a very low rate.

A large swimming pool is open under the supervision of the Athletic Director, for the greater part of the year. Regularly, each week, physical exercise is taken in the open air. Tennis, Basket Ball, Base Ball and Volley Ball and the supple games. Each student takes part in the proper individual exercise. The beautiful campus of fifty acres affords ample play grounds and courts.

There has not been a serious case of illness at the college in two years. The Mary Ross Hospital has just been opened. It is built of brick and stone, finished inside in white enamel and is fire proof in every respect. The hospital is managed by Dr. T. E. Ross, the college physician, and a corps of graduate nurses.

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Dormitories are only two stories and the rooms, with the exception of a very few, are for two students. The dormitories are connected by covered ways with the dining hall.

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